

Kashf al-Shubuhāt – A Critical Study of Shirk

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The Clearing of Doubts



اعْلَمْ رَحْمَكَ اللَّهُ أَنَّ «الْتَّوْحِيدَ» هُوَ: إِفْرَادُ اللَّهِ سُبْحَانَهُ بِالْعِبَادَةِ، وَهُوَ دِينُ
الرَّسُولِ الَّذِينَ أَرْسَلَهُمُ اللَّهُ بِهِ إِلَى عِبَادَةِ،

Know – may Allāh have mercy on you – that tawhīd is to single out Allaah in worship. And this is the religion of all the messengers whom Allāh sent to His servants.

فَأَوَّلَهُمْ «نُوحٌ» عَلَيْهِ السَّلَامُ، أَرْسَلَهُ اللَّهُ
إِلَى قَوْمِهِ، لَمَّا غَلَوْا فِي الصَّالِحِينَ: «وَدٌ» و«سُوَاعٍ» و«يَغُوثٌ» و«يَعْوَقٌ»
و«نَسْرٌ».
وَآخِرُ الرُّسُلِ «مُحَمَّدٌ» صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ [الَّذِي] كَسَرَ صُورَ هُولَاءِ الصَّالِحِينَ،

The first of these messengers was Nūh, whom Allāh sent to his people after they exaggerated the status of righteous people, such as Wadd, and Suwā', and Yaghūth, and Ya'ūq, and Nasr. And the last of these messengers was Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he was the one who broke the images of these pious people.

أَرْسَلَ اللَّهُ إِلَيْيَنَا قَوْمٌ يَعْبُدُونَ، وَيَحْجُونَ، وَيَتَصَدَّقُونَ، وَيَذْكُرُونَ اللَّهَ كَثِيرًا،
وَلَكِنَّهُمْ يَجْعَلُونَ بَعْضَ الْمَخْلُوقَاتِ وَسَائِطًا بَيْنَهُمْ وَبَيْنَ اللَّهِ.

Allāh sent the Prophet ﷺ to a group of people who used to worship Him, and perform Hajj, and give charity, and remember Allāh. However, they would also make certain created objects intermediaries between them and Allāh.

يَقُولُونَ: نُرِيدُ مِنْهُمُ التَّقْرِبَ إِلَى اللَّهِ. وَنُرِيدُ شَفَاعَتَهُمْ عِنْدَهُ،

They would say as an excuse for this act, “We only desire to come close to Allāh through them, and we wish that they intercede for us with Him.”

مِثْلُ الْمَلَائِكَةِ وَعِيسَى، وَمَرْيَمَ^(١). وَأَنَّاسٍ غَيْرِهِمْ مِنَ الصَّالِحِينَ.

So they would go through the likes of angels, and Jesus, and Mary, and others besides them, righteous people.

**فَبَعَثَ اللَّهُ مُحَمَّدًا^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} يُحَدِّدُ لَهُمْ دِينَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَيُخْبِرُهُمْ أَنَّ
هَذَا التَّقْرِبُ وَالاعْتِقَادُ مَخْضُ حَقِّ اللَّهِ، لَا يَضُلُّ مِنْهُ شَيْءٌ لِغَيْرِ اللَّهِ، لَا لِمَلَكٍ
مُقْرَبٍ، وَلَا لِنَبِيٍّ مُرْسَلٍ، فَضْلًا عَنْ غَيْرِهِمَا.**

Allāh therefore sent Prophet Muhammad ﷺ, to revive their old religion – the religion of their father Ibrāhīm – and to inform them that this act of trying to come closer to Allāh, and this belief (that they needed an intermediary to approach Allāh) was a right that is due only to Allāh. It is not proper to direct any of these acts of worship to any other being, whether it be a noble angel, or a sent prophet, much less to anyone of lesser status than them.

(١) فِي بَعْضِ النَّسْخِ: (وَعِيسَى بْنُ مَرْيَمْ).

Proof that the Mushrikūn believed in Allāh's Lordship

وَإِلَّا فَهُوَ لَأَءُ الْمُشْرِكُونَ مُقْرَرُونَ يَشْهُدُونَ أَنَّ اللَّهَ هُوَ الْخَالِقُ الرَّازِقُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّهُ لَا يَرْزُقُ إِلَّا هُوَ، وَلَا يُحْيِي إِلَّا هُوَ، وَلَا يُمْتِتُ إِلَّا هُوَ، وَلَا يُدْبِرُ
الْأَمْرَ إِلَّا هُوَ، وَأَنَّ جَمِيعَ السَّمَاوَاتِ السَّبْعِ وَمَنْ فِيهِنَّ، وَالْأَرْضِينَ السَّبْعِ وَمَنْ
فِيهَا: كُلُّهُمْ عَبْدُهُ وَتَحْتَ تَصْرِفِهِ وَفَهْرِهِ.

Otherwise, these pagans that the Prophet ﷺ was sent to used to testify that Allāh is the sole Creator, and that He is Unique, having no partners like Him. They also used to testify that none gives any sustenance except He, and none grants life or gives death except He, and that none controls the affairs of creation except He. They also used to believe that all of the seven heavens, and that which it contains, and the seven earths, and that which is contains – all of these objects are His servants, and under His Control and Power.

فَإِذَا أَرَدْتَ الدَّلِيلَ عَلَى أَنَّهُ لَأَءُ الْمُشْرِكِينَ الَّذِينَ قَاتَلُوكُمْ رَسُولُ اللَّهِ ﷺ
يَشْهُدُونَ لِلَّهِ هَذِهِ الشَّهَادَةَ، فَاقْرُأْ قَوْلَهُ تَعَالَى:

If you wish to know the proof that these same pagans that the Prophet ﷺ fought used to testify to all this, then recite the se verses to he who asks for proof:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

10: 31. Say (O MuhammadSal-Allaahu 'alayhe Wa Sallam): "Who provides for You from the sky and from the earth? or who owns hearing and sight? and who brings out the living from the dead and brings out the dead from the living? and who disposes the affairs?" they will say: "Allāh." say: "Will You not Then be afraid of Allāh's punishment (for setting up rivals In Worship with Allāh)?"

[يُونس]. وَقَوْلَهُ:

And Allāh says:

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

23: 84. say: "Whose is the earth and Whosoever is therein? if You know!"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٤٤﴾

23: 85. they will say: "It is Allâh's!" say: "Will You not Then remember?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٤٥﴾

23: 86. say: "Who is (the) Lord of the seven heavens, and (the) Lord of the great Throne?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٤٦﴾

23: 87. they will say: "Allâh." say: "Will You not Then fear Allâh (believe In his Oneness, obey him, believe In the Resurrection and Recompense for each and Every good or bad deed)."

قُلْ مَنْ بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ وَهُوَ تَحْيِرُ وَلَا تُحَاجِرُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٧﴾

23: 88. Say "In whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? and He protects (all), while against whom there is no Protector, (i.e. if Allâh saves anyone none can Punish or harm him, and if Allâh punishes or harms anyone none can save him), if You know." [Tafsir Al-Qurtubî, Vol. 12, Page 145]

سَيَقُولُونَ لِلَّهِ قُلْ فَانِي سَحَرُونَ ﴿٨﴾

23: 89. they will say: "(All that belongs) to Allâh." say: "How Then are You deceived and turn away from the truth?"

[المؤمنون]، وَغَيْرَ ذَلِكَ مِنَ الْآيَاتِ.

And there are other verses besides these that prove this point.

فَإِذَا تَحَقَّقَ أَنَّهُمْ مُقْرَّبُونَ بِهَذَا؛ وَأَنَّهُ لَمْ يُدْخِلْهُمْ فِي التَّوْحِيدِ الَّذِي دَعَاهُمْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، وَعَرَفْتَ أَنَّ التَّوْحِيدَ الَّذِي جَحَدُوهُ هُوَ «تَوْحِيدُ الْعِبَادَةِ»، الَّذِي يُسَمِّيهِ الْمُشْرِكُونَ فِي زَمَانِنَا «الْاعْتِقَادَ» كَمَا كَانُوا يَدْعُونَ اللَّهَ - سُبْحَانَهُ - لَيْلًا وَنَهَارًا. ثُمَّ مِنْهُمْ مَنْ يَدْعُو «الْمَلَائِكَةَ»؛ لِأَجْلِ صَلَاحِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ، لِيُشْفَعُوا لَهُ، أَوْ يَدْعُو رَجُلًا صَالِحًا مِثْلَ «الْأَلَاتِ»، أَوْ نَبِيًّا مِثْلَ «عِيسَى»، وَعَرَفْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَاتَلَهُمْ عَلَى هَذَا الشُّرُكَ وَدَعَاهُمْ إِلَى إِخْلَاصِ الْعِبَادَةِ لِلَّهِ وَحْدَهُ. كَمَا قَالَ تَعَالَى :

If you have confirmed that these pagans believed and admitted in all of this, and yet this belief did not enter them into the tawhîd that the prophets called them to, and specifically the Prophet ﷺ called them to, then you will realise that the tawhîd that they rejected was the tawhîd of their worship, which is called by the pagans of our time I' tiqâd, or 'creed.' So these pagans of the Arabs of old called upon Allâh day and night, but some of them called out to the angels along with Allâh due to the fact that these angels are pious, and that they are close to Allâh, so that these angels can intercede on their behalf in front of Allâh to grant their requests. Or they called along with Allâh a pious person, such as al-Lât, or a prophet, such as Jesus. And you must understand that the Prophet ﷺ fought them because of this shirk, and called them to make their worship sincere for Allâh alone, for Allâh stated:

وَإِنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

72: 18. and the Mosques are for Allâh (Alone), so invoke not anyone along with Allâh.

[الجن] وَكَمَا قَالَ تَعَالَى

And Allāh also states,

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبِسْطَ كَفَيْهِ إِلَى
الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِلِغِهِ^{١٤} وَمَا دُعَاءُ الْكَفَرِينَ إِلَّا فِي ضَلَالٍ^{١٥}

13: 14. for Him (Alone) is the word of Truth (i.e. none has the Right to be worshipped but He). and those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his Hand (at the edge of a deep well) for water to reach his mouth, but it reaches Him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَتَحَقَّقَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا قَاتَلُهُمْ لِيَكُونُ «الذِّعَاءُ» كُلُّهُ لِلَّهِ . وَ«النَّذْرُ»
كُلُّهُ لِلَّهِ ، وَ«الذَّبْحُ» كُلُّهُ لِلَّهِ ، وَ«الاسْتِغَاةُ» كُلُّهَا بِاللَّهِ . وَجَمِيعُ أَنْوَاعِ
الْعِبَادَةِ كُلُّهَا لِلَّهِ .
وَعَرَفْتَ أَنَّ إِقْرَارَهُمْ بِتَوْحِيدِ الرَّبُّوْبِيَّةِ لَمْ يُدْخِلْهُمْ فِي الْإِسْلَامِ . وَأَنْ قَصْدَهُمْ
الْمَلَائِكَةُ وَالْأَنْبِيَاءُ يُرِيدُونَ شَفَاعَتَهُمْ وَالتَّقْرِبَ إِلَى اللَّهِ بِذَلِكَ ، هُوَ الَّذِي أَحَلَّ
دِمَاءَهُمْ وَأَمْوَالَهُمْ . عَرَفْتَ حِينَئِذٍ التَّوْحِيدَ الَّذِي دَعَتْ إِلَيْهِ الرَّسُولُ وَأَبَى عَنِ
الْإِقْرَارِ بِهِ الْمُشْرِكُونَ .

It is imperative you recognise that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fought them so that du‘ā be made only to Allāh, and sacrifice be made only in His Name, and vows be enacted only by His Name, and supernatural help be sought only from Him – in fact, all types of worship be performed only to Him and for Him. So if you understand that their belief in Tawhīd al-Rubūbiyyah did not enter them into the religion of Islām, and that their turning to the angels, or prophets, or pious saints in order to obtain their intercession or to come closer to Allāh through them, that it was this fact that made their life and property permissible for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then

and only then will you realise the exact meaning of the Tawhīd that the prophets called them to, yet they so arrogantly rejected.

The Precise Meaning of the Shahādah

وَهَذَا التَّوْحِيدُ هُوَ مَعْنَى قَوْلِكَ «لَا إِلَهَ إِلَّا اللَّهُ» فَإِنَّ «الإِلَهَ» عِنْدَهُمْ هُوَ الَّذِي يُقْصَدُ لِأَجْلِ هَذِهِ الْأُمُورِ، سَوَاءً كَانَ مَلَكًا، أَوْ نَبِيًّا، أَوْ وَلِيًّا، أَوْ شَجَرَةً، أَوْ قَبْرًا» أَوْ «جِنِّيًّا»، لَمْ يُرِيدُوا أَنْ «الإِلَهَ» هُوَ الْخَالِقُ الرَّازِقُ الْمُدَبِّرُ، فَإِنَّهُمْ يَعْلَمُونَ أَنَّ ذَلِكَ اللَّهُ وَحْدَهُ، كَمَا قَدَّمْتُ لَكَ . وَإِنَّمَا يَعْنُونَ بِ«الإِلَهِ» مَا يَعْنِي الْمُشْرِكُونَ فِي زَمَانِنَا بِلْفَظِ «السَّيِّدِ» فَأَتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ إِلَى كَلِمَةِ التَّوْحِيدِ وَهِيَ : «لَا إِلَهَ إِلَّا اللَّهُ» .

And it is this Tawhīd that is the meaning of your testimony Lā ilāha illa Allāh, for the meaning of the word ilāh according to the Arabs is the One that is turned to for all of these matters of supernatural help, whether the object turned to is an angel, a prophet, a pious saint, a tree, a grave, or a jinni. The Arabs of old did not understand by the word ilāh that it is the Creator, Sustainer, and Controller of the creation, because they fully realised and knew for certain that these matters are only attributed to Allāh, and the proofs for this have already been given. Rather, the pagan Arabs meant by the word ilāh the same as the pagans of our times mean by the word sayyid. Since they rejected the concept of ilāh, the Prophet ﷺ was sent to them to call them to the testimony of tawhīd, which is Lā ilāha illa Allāh.

وَالْمُرَادُ مِنْ هَذِهِ الْكَلِمَةِ مَعْنَاهَا لَا مُجَرَّدُ لَفْظُهَا . وَالْكُفَّارُ الْجُهَّالُ يَعْلَمُونَ أَنَّ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذِهِ الْكَلِمَةِ هُوَ : إِفْرَادُ اللَّهِ تَعَالَى بِالْتَّعْلِقِ، وَالْكُفَّارُ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، وَالْبَرَاءَةُ مِنْهُ . فَلِمَّا قَالَ لَهُمْ : قُولُوا «لَا إِلَهَ إِلَّا اللَّهُ» . قَالُوا :

And what is required from this testimony is the actual meaning and beliefs in its implications, and not merely its verbalisation. So the ignorant disbelievers knew that what the Prophet ﷺ meant with this phrase was to single out Allāh in one's concerns of the heart, so that all acts of worship are directed to Him alone, and to reject all other deities that are worshipped besides Him, and to declare one's separation and animosity to these

deities. That is why, when the Prophet ﷺ told them, 'say: Lā ilāha illa Allāh,' They responded,

أَجَعَلَ الْأَلَهَةَ إِنَّهَا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴿٤٦﴾

38:5. "Has He made the âliha (gods) (all) into one Ilâh (God - Allâh). Verily, This is a curious thing!"

فَإِذَا عَرَفْتَ أَنَّ جُهَّالَ الْكُفَّارِ يَعْرِفُونَ ذَلِكَ فَالْعَجَبُ مِمَّنْ يَدْعُونَ إِلَيْهِ إِلَسْلَامَ،
وَهُوَ لَا يَعْرِفُ مِنْ تَفْسِيرِ هَذِهِ الْكَلِمَةِ مَا عَرَفَهُ جُهَّالُ الْكُفَّارِ، بَلْ يَظُنُّ أَنَّ ذَلِكَ هُوَ
الْتَّلْفُظُ بِعُخُورِ فَهَا مِنْ غَيْرِ اعْتِقَادِ الْقَلْبِ لِشَيْءٍ مِّنَ الْمَعَانِيِّ . وَالْحَادِقُ مِنْهُمْ يَظُنُّ
أَنَّ مَعْنَاهُ: لَا يَخْلُقُ ، وَلَا يَرْزُقُ ، وَلَا يُدْبِرُ الْأَمْرَ إِلَّا اللَّهُ، فَلَا خَيْرٌ فِي رَجُلٍ جُهَّالٍ

الْكُفَّارِ أَعْلَمُ مِنْهُ بِمَعْنَى «لَا إِلَهَ إِلَّا اللَّهُ» .

So when you realise that these ignorant disbelievers knew the precise meaning of this phrase, then it is indeed amazing that there are those who claim to be followers of Islâm in our times and yet do not understand from this phrase what the ignorant disbelievers understood! Rather, he presumes that he is only required to verbalise this phrase, without necessarily believing with his heart any particular meaning. And the intelligent one amongst them believes that it means that there is no Creator, or Sustainer, or Controller except Allâh, which was exactly the belief of the pagan Arabs. And indeed, there is no good in a person when the pagan Arabs are more knowledgeable of the meaning of the phrase Lâ ilâha illa Allâh than he!

إِذَا عَرَفْتَ مَا قُلْتُ لَكَ مَعْرِفَةَ قَلْبِ . وَعَرَفْتَ الشَّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ فِيهِ :

So when you know with a certain knowledge three matters: Firstly: the precise meaning of Shirk, concerning which Allâh states,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدِ افْتَرَ إِثْمًا

عَظِيمًا

48. Verily, Allâh forgives not that partners should be set up with Him In worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh In worship, He has indeed invented a tremendous sin.

[النساء : ٤٨] وَعَرَفْتَ

دِينَ اللَّهِ الَّذِي أَرْسَلَ بِهِ الرَّسُولَ مِنْ أُولَئِمَ إِلَى آخِرِهِمْ، الَّذِي لَا يَقْبَلُ اللَّهُ مِنْ أَحَدٍ دِينًا سِوَاهُ. وَعَرَفْتَ مَا أَصْبَحَ غَالِبُ النَّاسِ فِيهِ مِنَ الْجَهْلِ بِهَذَا، أَفَادَكَ فَائِدَتِينِ.

الأُولَى : الْفَرَحُ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، كَمَا قَالَ تَعَالَى :

Secondly: the religion of all the prophets whom Allâh sent, from the first of them to the last of them, which is the only religion that He will accept from His creation; Thirdly: the fact that most of mankind have become ignorant concerning these facts; then you will benefit in to matters: Firstly: the joy of Allâh's Mercy and His Blessings, and He has stated:

قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَبِذَلِكَ فَلَيَفْرَحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ

58. say: "In the Bounty of Allâh, and In his Mercy (i.e. Islâm and the Qur'ân); -therein let them rejoice." that is better than what (the wealth) they amass.

[يُونس]. وَأَفَادَكَ^(١) أَيْضًا : الْحَوْفُ الْعَظِيمُ .

فَإِنَّكَ إِذَا عَرَفْتَ أَنَّ الْإِنْسَانَ يَكْفُرُ بِكَلِمَةٍ يُخْرِجُهَا مِنْ لِسَانِهِ، وَهُوَ قَدْ يَقُولُهَا وَهُوَ جَاهِلٌ، فَلَا يُعْذِرُ بِالْجَهْلِ، وَقَدْ يَقُولُهَا وَهُوَ يَظْنُ أَنَّهَا تُقْرَبُهُ إِلَى اللَّهِ -

تَعَالَى - كَمَا كَانَ يَظْنُ الْمُشْرِكُونَ،

(١) هذه الفائدة الثانية .

Secondly: a great fear, since if you know that a person may disbelieve due to one statement that comes out of his tongue, and he might even say it while he is ignorant, and this ignorance might not be an excuse for him, or he might say it believing that it brings him closer to Allāh like the disbelievers presumed, then the fact of falling into such disbelief will be severe, and one's eagerness to save himself from it will be strong.

خُصُوصًا إِنَّ اللَّهَ مَا قَصَّ عَنْ قَوْمٍ مُّوسَىٰ مَعَ صَلَاحِهِمْ وَعِلْمِهِمْ. أَنَّهُمْ أَتَوْهُ فَأَتَلَيْنَ:

And take heed from the story of the people of Mūsa – if Allāh inspires you to benefit from it – when they come to him, despite their piety and knowledge, and asked him to;

وَجَوَزَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ هُمْ قَالُوا يَمْوِسَىٰ أَجْعَلْ
لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

7: 138. and we brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). they said: "**O Mūsa (Moses)!** make for us an **ilâhan (a god)** as they have **âliha (gods)**." He said: "Verily, You are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to Worship none but Allâh alone, the one and the Only God of All that exists)."

فَيَسِّدِ يَعْظُمُ حِرْصُكَ وَخَوْفُكَ عَلَىٰ مَا يُحَلِّصُكَ مِنْ هَذَا وَأَمْثَالِهِ.

So upon realising this, a person's fear of shirk and eagerness to know how to rid himself of it will increase.

وَاعْلَمْ، أَنَّ اللَّهَ سُبْحَانَهُ مِنْ حِكْمَتِهِ لَمْ يَنْعَثْ نَيْنًا بِهَذَا التَّوْحِيدِ إِلَّا جَعَلَ لَهُ أَعْدَاءً. كَمَا قَالَ تَعَالَىٰ :

And realise that Allāh, in His infinite Wisdom, did not send a prophet with this message of tawhîd except that He made certain people to be enemies of this prophet, as He stated,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسَانِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَيْهِ بَعْضٍ زُخْرُفَ
 الْقَوْلِ غُرْوَأً وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

6: 112. and so we have appointed for Every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by Way of deception). if Your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)

وَقَدْ يَكُونُ لِأَعْدَاءِ التَّوْحِيدِ عُلُومٌ كَثِيرَةٌ وَكُتُبٌ وَحُجَّجٌ، كَمَا قَالَ تَعَالَى :

And it is possible that these enemies of tawhîd have much knowledge, and evidences and proofs to justify their actions, as Allâh stated:

فَلَمَّا جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

يَسْتَهِرُونَ ﴿٤٠﴾

40: 83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): and that at which they used to mock, surrounded them (i.e. the punishment).

إِذَا عَرَفْتَ ذَلِكَ، وَعَرَفْتَ أَنَّ الطَّرِيقَ إِلَى اللَّهِ لَا يَبْدُلُهُ مِنْ أَعْدَاءِ قَاعِدِينَ
 عَلَيْهِ، أَهْلِ فَصَاحَةٍ وَعِلْمٍ وَحُجَّجٍ؛ فَالْوَاجِبُ عَلَيْكَ أَنْ تَعْلَمَ مِنْ دِينِ اللَّهِ مَا
 يَصِيرُ لَكَ سِلَاحًا تُقَاتِلُ بِهِ هَؤُلَاءِ الشَّيَاطِينَ الَّذِينَ قَالَ إِمَامُهُمْ وَمُقَدِّمُهُمْ لِرَبِّكَ عَزَّ
 وَجَلَّ .

If you realise this, and you realise that the path to the worship of Allâh will always have enemies that will be upon it, who might be people of eloquence, and knowledge, and evidences, then it becomes obligatory to learn enough of Allâh's religion so that this knowledge can become a weapon with which you can fight these Shayâtin, whose leader and chief (Iblîs) said to Allâh:

قالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ١٦

7: 16. (Iblîs) said: "Because You have sent Me astray, surely I will sit In wait against them (human beings) on Your Straight Path.

[الأعراف]، وَلَكِنْ إِذَا أَقْبَلْتَ عَلَى إِلَهٍ وَأَصْنَفْتَ إِلَيْهِ حُجَّجَهُ وَيَسَّاتَهُ فَلَا تَخْفُ وَلَا تَحْزَنْ

But, if you turn with sincerity to Allâh, and apply yourself to learning Allâh's evidences and His explanations, then fear not, nor worry!

الَّذِينَ إِمَّا مُنَوِّأْ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّلْفَوْتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَنَ إِنَّ كَيْدَ الشَّيْطَنِ كَانَ ضَعِيفًا ٧٦

4: 76. those who believe, fight In the Cause of Allâh, and those who disbelieve, fight In the Cause of Tâghût (Satan, etc.). so fight You against the friends of Shaitân (Satan); **ever feeble indeed is the plot of Shaitân (Satan).**

[النساء]. وَالْعَامِيُّ مِنَ الْمُؤَحَّدِينَ يَغْلِبُ الْفَاقَ مِنْ عُلَمَاءِ هَؤُلَاءِ الْمُشْرِكِينَ. قَالَ تَعَالَى:

And indeed, the average unlearned person from the people of tawhîd can overcome a thousand of the scholars of these pagans, as Allâh has said:

وَإِنَّ جُنَاحَنَا لَهُمُ الْغَالِبُونَ ٣٧

37:173. and that Our hosts, they Verily would be the victors.

[الصافات]، فَجَنَدُ اللَّهُمُ الْغَالِبُونَ بِالْحُجَّةِ وَاللُّسَانِ. كَمَا هُمُ الْغَالِبُونَ بِالسَّيْفِ وَالسُّنَانِ، وَإِنَّمَا الْخُوفُ

عَلَى الْمُوَحَّدِ الَّذِي يَسْلُكُ الطَّرِيقَ، وَلَيْسَ مَعَهُ سِلَاحٌ. وَقَدْ مَنَّ اللَّهُ -تَعَالَى-

عَلَيْنَا بِكِتَابِهِ الَّذِي جَعَلَهُ

So Allāh's armies will be victorious over His enemies with clear evidences and arguments of the tongue, as they will be victorious over them with might and power. Fear only exists when the person who is upon tawhīd tries to tread the path of the worship of Allāh while he is unarmed with any knowledge. And Allāh has indeed blessed us with His Book the Qur'ān, which He has made

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا

عَلَيْكَ الْكِتَابَ تَبَيَّنَ لِكُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً وَشُرُّى لِلْمُسْلِمِينَ ﴿٨٩﴾

16: 89. and (remember) the Day when we shall raise up from Every nation a witness against them from amongst themselves. and we shall bring You (O Muhammad) as a witness against these. and we have sent down to You the Book (the Qur'an) as an exposition of everything, a guidance, a Mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

[النحل]. فَلَا يَأْتِي صَاحِبُ بَاطِلٍ بِحُجَّةٍ إِلَّا وَفِي «الْقُرْآنِ» مَا يُنَقْضُهَا وَبَيْنَ بُطْلَانَهَا، كَمَا قَالَ تَعَالَى :

So no person of misguidance comes with any false argument except that the Qur'ān contains that which refutes it and shows its falsity. Allaah states,

وَلَا يَأْتُونَكَ بِمِثْلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٢٥﴾

25: 33. and no example or similitude do they bring (to oppose or to find fault In You or In This Qur'ān), but we reveal to You the Truth (against that similitude or example), and the better explanation thereof.

[الفرقان]. قال بعض المفسرين: (هذه الآية عامة في كل حجّة يأتي بها أهل الباطل إلى يوم القيمة).

Some scholars of Tafsîr stated: "This verse encompasses all the false evidences that the people of falsehood will bring to the Day of Judgement."

وَأَنَا أَذْكُرُ لَكُمْ أَشْيَاءَ مِمَّا ذَكَرَ اللَّهُ فِي جَوَابِهِ جَوَابًا لِكَلَامِ الْمُشْرِكِينَ فِي زَمَانِنَا عَلَيْنَا.

فَنَقُولُ: جَوَابُ أَهْلِ الْبَاطِلِ مِنْ طَرِيقَيْنِ: مُجْمَلٌ، وَمُفَصَّلٌ.

And I will mention to you matters that Allâh has mentioned in His Book as a response to the statements that the people of falsehood and shirk of our times try to use against us.

So we say that the response to the people of falsehood is always by two methods: a general response, and a detailed response.

(أَمَا الْمُجْمَلُ): فَهُوَ: الْأَمْرُ الْعَظِيمُ وَالْفَائِدَةُ الْكَبِيرَةُ لِمَنْ عَقَلَهَا؛ وَذَلِكَ قَوْلُهُ تَعَالَى

As for the general response, then it is a simple and great matter, and a beautiful benefit for he who understands it, and that is the understanding of the verse,

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَبَ مِنْهُ إِنَّمَا يَتَنَزَّلُ مُحَمَّدٌ هُنَّ أُمُّ الْكِتَبِ وَآخَرُ مُتَشَبِّهِتُ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ رَيْغُ فَيَتَبَعُونَ مَا تَشَبَّهَ مِنْهُ أَبْتِغَاءَ الْفِتْنَةِ وَأَبْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ وَالرَّسُولُ فِي الْعِلْمِ يَقُولُونَ إِنَّمَا يَهْدِي إِلَّا أُولُوا الْأَلْبَابِ



3: 7. it is He who has sent down to You (Muhammad) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear.

So as for those In whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. and those who are firmly grounded In knowledge say: "We believe In it; the whole of it (clear and unclear verses) are from Our Lord." and none receive admonition except men of understanding. (Tafsir At-Tabarî).

وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ :

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمِّيَ اللَّهُ؛ فَاجْهَذُوهُمْ». .

And it has authentically been narrated that the Prophet ﷺ has said, "When you see the people that follow the unclear (verses), then these are the people that Allâh has mentioned in His Book, so beware of them."

مِثَالُ ذَلِكَ : إِذَا قَالَ لَكَ بَعْضُ الْمُشْرِكِينَ :

An example of this general response is: when a person who commits shirk comes to you trying to prove his acts and quotes the verse:

أَلَا إِنَّ أُولَئِكَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ تَحْزَنُونَ ﴿٦٢﴾

10: 62. no doubt! Verily, the Auliâ' of Allâh [i.e. those who believe In the Oneness of Allâh and fear Allâh much (abstain from All kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform All kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve , -

أَوْ إِنَّ الشَّفَاعَةَ حَقٌّ، وَإِنَّ الْأَنْبِيَاءَ لَهُمْ

جَاهَ إِنْدَ اللَّهِ، أَوْ ذَكَرَ كَلَامًا لِّلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَدِلُّ بِهِ عَلَى شَيْءٍ مِّنْ بَاطِلِهِ، وَأَنْتَ لَا
تَفْهَمُ مَعْنَى الْكَلَامِ الَّذِي ذَكَرَهُ.

فَجَاءَهُ يَقُولُكَ : إِنَّ اللَّهَ ذَكَرَ فِي «كِتَابِهِ» أَنَّ الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ يُرُكُونَ
الْمُخْكَمَ وَيَتَّبِعُونَ الْمُتَشَابِيَّةَ. وَمَا ذَكَرْتُهُ لَكَ مِنْ أَنَّ اللَّهَ -تَعَالَى- ذَكَرَ أَنَّ
الْمُشْرِكِينَ يُقْرَءُونَ بِالرُّبُوبِيَّةِ، وَأَنَّهُ كَفَرُهُمْ بِتَعْلِيقِهِمْ عَلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ

وَالْأُولِيَاءِ، مَعَ قَوْلِهِمْ

Or he claims that the intercession is a confirmed truth, or he states that the prophets enjoy a high status with Allāh, or he tries to prove his point by quoting a statement from the

Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and you do not understand the meaning of his speech; then your response to all of the above evidences is that you say: "Allāh has mentioned in His Book that those people that have a disease in their hearts will leave the clear verses, and follow vague ones instead. And what have I already quoted you proving that the pagans of old believed in the Rubūbiyyah of Allāh, but their disbelief occurred as a result of the fact that they turned towards angels, prophets, or pious people, justifying their actions by saying:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَوْنَا عِنْدَ اللَّهِ
قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ



10: 18. and they Worship besides Allāh things that hurt them not, nor profit them, and they say: "These are Our intercessors with Allāh." say: "Do You Inform Allāh of that which He knows not In the heavens and on the earth?" glorified and Exalted be He above All that which they associate as partners with him!

هذا أمر مُحَكَّمٌ بَيْنَ، لَا يَقْدِرُ أَحَدٌ أَنْ يُغَيِّرَ مَعْنَاهُ، وَمَا ذَكَرَهُ لِي أَيُّهَا الْمُشْرِكُونَ مِنْ «الْقُرْآنِ»
أَوْ «كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ» لَا أَغْرِفُ مَعْنَاهُ، وَلَكِنْ أَقْطَعُ أَنَّ كَلَامَ اللَّهِ لَا
يَتَنَاقَضُ، وَأَنَّ كَلَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُخَالِفُ كَلَامَ اللَّهِ عَزَّ وَجَلَّ.

وَهَذَا جَوَابٌ جَيِّدٌ سَدِيدٌ، وَلَكِنْ لَا يَفْهَمُهُ إِلَّا مَنْ وَفَقَهُ اللَّهُ -تَعَالَى- فَلَا
تَسْتَهِنْ بِهِ، فِي إِنَّهُ كَمَا قَالَ تَعَالَى

All of this is a certain matter, and no one can change the meaning of these verses. As for what you have mentioned to me – O person of shirk – from the Qur’ān and the statements of the Prophet ﷺ, I don’t understand the exact meaning of it. But at the same time I firmly believe that Allāh’s speech does not contradict itself, and that the Prophet’s ﷺ statements do not contradict the statements of Allāh.”

And this is indeed a good answer, but no one except whom Allāh has guided will be able to understand it, so do not trivialise this response. As Allāh says,

وَمَا يُلَقِّنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقِّنَهَا إِلَّا ذُو حَظٍ عَظِيمٍ

41: 35. but none is granted it (the above quality) except those who are patient, and none is granted it except the Owner of the great portion (of the happiness In the Hereafter i.e. Paradise and In This world of a High moral character).

(وَأَمَّا الْجَوَابُ الْمُفَصَّلُ) : فَإِنَّ أَغْدِيَةَ اللَّهِ لَهُمْ اغْتِرَاضَاتٌ كَثِيرَةٌ عَلَى دِينِ
الرُّسُلِ، وَيَصُدُّونَ بِهَا النَّاسَ عَنْهُ.

As for the detailed response, then know that the enemies of Allāh have many criticisms and doubts against the religion of all the prophets, which they use to prevent people from following the Path of Allāh.

The First Argument

مِنْهَا قَوْلُهُمْ: نَحْنُ لَا نُشْرِكُ بِاللَّهِ، بَلْ نَشْهُدُ أَنَّهُ لَا يَخْلُقُ وَلَا يَرْزُقُ وَلَا يَنْفَعُ
وَلَا يَضُرُّ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَلَا
ضَرًّا، فَضْلًا عَنْ عَبْدِ الْقَادِيرِ أَوْ غَيْرِهِ. وَلَكِنْ أَنَا مُذْنِبٌ، وَالصَّالِحُونَ لَهُمْ جَاهَةٌ
عِنْدَ اللَّهِ، وَأَطْلُبُ مِنَ اللَّهِ بِهِمْ.

Of those doubts is their saying: "We don't commit shirk with Allāh! Rather, we testify that there is no deity or power that creates, or gives sustenance, or benefits anyone or harms anyone except Allāh; He is Alone, having no partners or equals. And we testify that

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Muhammad is not able by himself to cause any benefit or cause any harm, much less the saint 'Abd al Qādir, or anyone else besides him. But, even though I testify all this, I realise that I am sinful, and these righteous people have a great status in front of Allāh, so I ask Allāh through them."

فَجَاءُوهُ بِمَا تَقَدَّمَ . وَهُوَ أَنَّ الَّذِينَ قَاتَلُهُمْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْرِئُونَ بِمَا ذَكَرْتَ، وَمُقْرِئُونَ أَنَّ أَوْثَانَهُمْ لَا تُدْبِرُ شَيْئًا، وَإِنَّمَا
أَرَادُوا الْجَاهَ وَالشَّفَاعَةَ . وَأَفْرَأَ عَلَيْهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ، وَوَضَّحَهُ.

So, when he presents this argument to you, respond to him with what has gone before in this tract, and that is that the same people that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fought used to acknowledge all that you have mentioned, O negator of truth! And they openly admitted that their idols did not control anything. Rather, they desired from these objects their status in front of Allāh, and their intercession to Allāh on their behalf. And recite to him the verses that Allāh has mentioned in His Book, and explain these verses to him.

The Second Argument

فَإِنْ قَالَ : إِنَّ هُؤُلَاءِ الْآيَاتِ نَزَّلْتُ فِيمَنْ يَعْبُدُ الْأَصْنَامَ ، كَيْفَ تَجْعَلُونَ
الصَّالِحِينَ مِثْلَ الْأَصْنَامِ؟ أَمْ كَيْفَ تَجْعَلُونَ الْأَنْيَاءَ أَصْنَاماً؟

Now, if he responds, “But these verses were revealed regarding people who used to worship idols! How can you compare the pious people that we turn to to idols? And how can you make prophets into idols?”

فَجَاءُوهُ بِمَا تَقَدَّمَ ، فَإِنَّهُ إِذَا أَقَرَّ أَنَّ الْكُفَّارَ يَشْهَدُونَ بِالرُّبُوبِيَّةِ كُلُّهَا لِلَّهِ ، وَأَنَّهُمْ
مَا أَرَادُوا مِمَّنْ قَصَدُوا إِلَّا الشَّفَاعَةَ ، وَلَكِنْ أَرَادُ أَنْ يُفَرِّقَ بَيْنَ فِعْلِهِمْ وَفِعْلِهِ بِمَا
ذَكَرَ ، فَإِذْكُرْ لَهُ أَنَّ الْكُفَّارَ مِنْهُمْ مَنْ يَدْعُ الْأَصْنَامَ وَمِنْهُمْ مَنْ يَدْعُ الْأُولَيَاءَ الَّذِينَ
قَالَ اللَّهُ فِيهِمْ :

Then once again respond to him with the knowledge that has already gone before in this tract. And that is because, if he admits that the pagans of old believed in the complete Rubūbiyyah of Allāh, and that they only desired by turning to their idols intercession on their behalf, and he desires to differentiate between what they used to do and what he is doing, then show him that amongst the disbelieving pagans were those that worshipped idols and stones, and also others that worshipped pious people. It is concerning these people that were worshipped besides Allāh that Allāh says,

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَكْثَرُهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَةَ رَبِّهِمْ
وَتَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

17: 57. those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for his Mercy and fear his torment. Verily, the torment of Your Lord is something to be afraid of!

وَيَدْعُونَ عِيسَى بْنَ مَرْيَمَ وَأَمَّهُ . وَقَدْ قَالَ تَعَالَى :

And some of these pagans would worship Jesus the son of Mary, and his mother, even though Allâh says:

مَا الْمَسِيحُ أَبٌ . مَرْيَمٌ إِلَّا رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَمْهُرٌ صِدِّيقَةٌ كَانَا يَأْكُلَا نِعَمَ الْأَطْعَامَ أَنْظَرَ كَيْفَ نَبِيٌّ لَهُمْ أَلَا يَتَّمَّ أَنْظَرَ أَنَّ يُؤْفَكُونَ

05: 75. the Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before Him. his mother [Maryam (Mary)] was a Siddiqah [i.e. she believed In the Words of Allâh and his Books (See Verse 66:12)]. they both used to eat food (as any other human being, while Allâh does not eat). look How we make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look How they are deluded away (from the truth).

وَادْكُرْ لَهُ فَوْلَهُ تَعَالَى :

And remind this person of the statement of Allâh,

وَيَوْمَ تَحْشِرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

34: 40. and (remember) the Day when He will gather them All together, and Then will Say to the angels: "Was it You that These people used to worship?"

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيَّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

34: 41. they (angels) will say: "Glorified be You! You are Our Wâlî (Lord) instead of them. Nay, but they used to Worship the jinns; Most of them were believers In them."

وَقَوْلَهُ تَعَالَى :

And remind him also of Allāh's statement,

وَإِذْ قَالَ اللَّهُ يَعْلَمُ إِبْنَ مَرْيَمَ إِنْتَ قُلْتَ لِلنَّاسِ أَتَخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ وَتَعْلَمُ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغُيُوبِ ١١٦

05: 116. and (remember) when Allāh will Say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! did You Say unto men: 'Worship Me and My mother as two gods besides Allāh?'" He will say: "Glory be to You! it was not for Me to Say what I had no Right (to say). had I said such a thing, You would surely have known it. You know what is In My inner-self though I do not know what is In yours, Truly, you, Only you, are the All-Knower of All that is hidden and unseen.

فَقُلْ لَهُ: أَعْرَفْتَ أَنَّ اللَّهَ كَفَرَ مَنْ قَصَدَ الْأَصْنَامَ، وَكَفَرَ أَيْضًا مَنْ قَصَدَ
الصَّالِحِينَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

So after presenting all of these evidences tell him: "You now realise that Allāh pronounced disbelief upon those people who turned to idols, and He also pronounced disbelief upon those who turned to pious people. And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fought all of these people and did not differentiate between them.

The Third Argument

فَإِنْ قَالَ: الْكُفَّارُ يُرِيدُونَ مِنْهُمْ. وَأَنَا أَشْهُدُ أَنَّ اللَّهَ هُوَ النَّافِعُ الْبَارِ،
الْمُدَبِّرُ، لَا أُرِيدُ إِلَّا مِنْهُ، وَالصَّالِحُونَ لَيْسَ لَهُمْ مِنَ الْأَمْرِ شَيْءٌ، وَلَكِنَّ أَفْصِدُهُمْ
أَرْجُو مِنَ اللَّهِ شَفَاعَتَهُمْ.

Now, is it possible that he will respond, "But the disbelievers actually intended from these objects benefit or help. As for me, then I testify that only Allāh is the One Who gives benefit and has the power to harm, the One Who controls the affairs. I only desire help from Him, and I fully realise that these pious people don't control anything. But I turn to them, hoping that their intercession will be accepted by Allāh."

فَالْجَوابُ: أَنَّ هَذَا قَوْلُ الْكُفَّارِ سَوَاءٌ بِسَوَاءٍ، وَأَفْرَأَ عَلَيْهِ قَوْلَهُ تَعَالَى :

So the response to this excuse is to say: This is exactly the excuse of the pagan Arabs of old – word for word. And the proof for this is when you recite to him the verse,

أَلَا إِلَهَ إِلَّا اللَّهُ الَّذِينَ أَخْنَثُوا مِنْ دُونِهِ أَوْلَيَاءَ مَا نَعْبُدُ هُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ
رُلْفَى إِنَّ اللَّهَ تَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ تَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ



39: 3. surely, the Religion (i.e. the Worship and the obedience) is for Allāh only. and those who take Auliyâ' (protectors and helpers) besides Him (say): "We Worship them Only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not Him who is a liar, and a disbeliever.

وَقَوْلَهُ تَعَالَى :

And recite to them also the verse,

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَوْنَا عِنْدَ اللَّهِ^١
قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ



10: 18. and they Worship besides Allâh things that hurt them not, nor profit them, and they say: "These are Our intercessors with Allâh." say: "Do You Inform Allâh of that which He knows not In the heavens and on the earth?" glorified and Exalted be He above All that which they associate as partners with him!

وَأَعْلَمُ أَنَّ هَذِهِ الشُّبُهَ الْثَلَاثَ هِيَ أَكْبَرُ مَا عِنْدَهُمْ . فَإِذَا عَرَفْتَ أَنَّ اللَّهَ وَضَحَّكَهَا
لَنَا فِي كِتَابِهِ وَفَهِمْتَهَا فَهُمَا جَيِّدًا فَمَا بَعْدَهَا أَيْسَرُ مِنْهَا .

And know that these three doubts and arguments that they have are the greatest evidences that they possess. So if you realise that Allâh has already made the futility of these doubts clear in His Book, and you have understood this well, then what follows is easier to understand and refute than what has preceded.

The Fourth Argument

فَإِنْ قَالَ: أَتَأُلَا أَعْبُدُ إِلَّا اللَّهُ، وَهَذَا الْأَلْتِجَاءُ إِلَيْهِمْ وَدُعَاؤُهُمْ لَيْسَ بِعِبَادَةٍ.
فَقُلْ لَهُ: أَنْتَ تَقْرَأُ أَنَّ اللَّهَ افْتَرَضَ عَلَيْكَ إِخْلَاصَ الْعِبَادَةِ لِلَّهِ، وَهُوَ حَقُّهُ
عَلَيْكَ: [فَإِذَا قَالَ نَعَمْ]. فَقُلْ لَهُ: تُبَيِّنْ لِي هَذَا الَّذِي فُرِضَ عَلَيْكَ، وَهُوَ إِخْلَاصُ
الْعِبَادَةِ لِلَّهِ وَحْدَهُ، وَهُوَ حَقُّهُ عَلَيْكَ؟^(١) فَإِنْ كَانَ لَا يَعْرِفُ الْعِبَادَةَ وَلَا أُنْوَاعَهَا،

Now, if he says, “I only worship Allāh. But this turning that I do to these pious people and saints, and my calling upon them for my needs is not considered worship!” then respond to him as follows:

“Do you agree that Allāh has made it obligatory for you to single Him out in worship (Ikhlās), and that this worship is His sole right, and thus cannot be directed to any other object?”

So when he responds, “Yes,” then ask him: “Explain to me this concept that Allāh has made obligatory on you, meaning this sincerity that you must have to Him in your worship, and which is His sole right.”

Then you will see that he does not know the meaning of worship (‘ibādah) nor is he familiar with its categories.

فَبَيْنَهَا لَهُ بِقُولَكَ: قَالَ اللَّهُ تَعَالَى:

Now that he has shown his ignorance, you explain it to him by quoting the verse in which Allāh says,

أَدْعُوكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا تُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

07: 55. invoke Your Lord with humility and in secret. He likes not the aggressors.

(١) مابين معقوفين ساقط من بعض الطبعات.

فَإِذَا أَعْلَمْتَهُ بِهَذَا فَقُلْ لَهُ: هَلْ عَلِمْتَ هَذَا عِبَادَةً لِلَّهِ؟ فَلَا بُدَّ أَنْ يَقُولَ: نَعَمْ.
وَ«الدُّعَاءُ مُخْلِّعُ الْعِبَادَةِ».

فَقُلْ لَهُ: إِذَا أَفْرَزْتَ أَنْهَا عِبَادَةً، وَدَعَوْتَ اللَّهَ لَيْلًا وَنَهَارًا، حَوْنًا وَطَمَعًا،
لَمْ دَعَوْتَ فِي تِلْكَ الْحَاجَةِ نَيْئًا أَوْ غَيْرَهُ، هَلْ أَشْرَكْتَ فِي عِبَادَةِ اللَّهِ غَيْرَهُ، فَلَا بُدَّ
أَنْ يَقُولَ: نَعَمْ.

Once you have explained this verse to him, ask him, “Is this calling and du‘ā a type of worship to Allāh?”

Then he must of a surety respond: “Yes! Du‘ā is a type of worship.”

So ask him, “If you admit that this du‘ā is an act of worship, and you called upon Allāh, day and night, in fear of having your du‘ā rejected and hopeful of a response from Him, but then at the same time called upon a prophet, or othan than a prophet, to respond to the request that you made to Allāh – did you by this action commit shirk with Allāh?”

Then he must of a surety respond, “Yes.”

فَقُلْ لَهُ: فَإِذَا عَمِلْتَ ^(۲) يَقُولِ اللَّهُ تَعَالَى:

Then move on to another example and quote him the verse,

فَصَلِّ لِرَبِّكَ وَلَا خَرْ
۞

108: 2. Therefore turn In prayer to Your Lord and sacrifice (to Him only).

(۲) فِي بَعْضِ النُّسُخِ: (عَلِمْتَ).

[الكوثر] وَأَطَعْتَ اللَّهَ وَنَحْرَتَ لَهُ، هَلْ هَذَا عِبَادَةٌ؟ فَلَأَبْدَأْ أَنْ يَقُولَ: نَعَمْ. فَقُلْ لَهُ: إِذَا نَحْرَتَ لِمَخْلُوقٍ: نَبِيًّا أَوْ جِنِّيًّا أَوْ غَيْرِهِمَا، هَلْ أَشَرَّكْتَ فِي هَذِهِ الْعِبَادَةِ غَيْرَ اللَّهِ؟ فَلَأَبْدَأْ أَنْ يَقُولَ، وَيَقُولَ: نَعَمْ.

Now ask him, “If you obey Allāh, and sacrifice an animal to Him using His name, is this an act of worship?”

Then of a surety he must respond: “Yes!”

So ask him, “Then if you sacrifice to a created object, whether a prophet or a jinni or anything else, would you not have committed shirk in this act of worship, by directing it to other than Allāh?”

Then of a surety he must respond, “Yes.”

وَقُلْ لَهُ أَيْضًا: الْمُشْرِكُونَ الَّذِينَ نَزَّلَ فِيهِمْ «الْقُرْآنُ» هَلْ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ، وَالصَّالِحِينَ، وَاللَّاتَ، وَغَيْرَ ذَلِكَ؟ فَلَأَبْدَأْ أَنْ يَقُولَ: نَعَمْ.

Now ask him, “The pagan Arabs that the Qur’ān refers to and the Prophet ﷺ was sent amongst, did they not worship angels, and pious people, and al-Lāt, and other objects?”

Then he must respond, “Yes.”

فَقُلْ لَهُ: وَهَلْ كَانَتْ عِبَادَتُهُمْ إِلَيْهِمْ إِلَّا فِي الدُّعَاءِ، وَالدُّبُخِ، وَالاتِّجَاءِ، وَنَحْرِ ذَلِكَ؟ وَإِلَّا فَهُمْ مُقْرِئُونَ أَنَّهُمْ عَبِيدُهُ، وَنَحْتَ قَهْرِهِ، وَأَنَّ اللَّهَ هُوَ الَّذِي يُدَبِّرُ الْأُمْرَ، وَلَكِنْ دَعَوْهُمْ وَالْتَّحَوُّ وَإِلَيْهِمْ لِلْجَاهِ وَالشَّفَاعَةِ وَهَذَا ظَاهِرٌ جَدًّا.

So ask him, “And what else was their worship of them except in their du’ā, and sacrifice, and turning towards them to seek help, and other such acts? For verily they used to admit that these objects of worship were servants of Allāh, and under His control, and that only Allāh controls all matters. So they would only turn to them and make du’ā to them due to their status in the sight of Allāh and to achieve their intercession. And all of this is very obvious to understand.”

The Fifth Argument

فَإِنْ قَالَ: أَتَنْكِرُ شَفَاعَةَ رَسُولِ اللَّهِ وَتَبَرُّ أَمْنَهَا؟

فَقُلْ: لَا أَنْكِرُهَا، وَلَا أَتَبَرُّ أَمْنَهَا، بَلْ هُوَ الشَّافِعُ الْمُشَفَّعُ، وَأَرْجُو شَفَاعَتَهُ، وَلَكِنَّ الشَّفَاعَةَ كُلُّهَا لِلَّهِ تَعَالَى، كَمَا قَالَ تَعَالَى:

Now, if he argues with you and says, "DO you deny the intercession of the Prophet ﷺ, and free yourself from it?" Then respond to him, "I do not deny it, nor free myself from it.

Rather, he ﷺ is the intercessor, and the one whose intercession will be accepted. And I pray that I too will be able to attain his intercession. But the right of intercession belongs solely to Allāh, and He says:

قُلْ لِلَّهِ الشَّفَاعَةُ حَمِيعًا لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

39: 44. say: "To Allāh belongs All intercession. his is the sovereignty of the heavens and the earth, Then to Him You shall be brought back."

وَلَا تَكُونُ إِلَّا مِنْ بَعْدِ إِذْنِ اللَّهِ، كَمَا قَالَ تَعَالَى:

And so it will not occur except after Allāh permits it to occur, as He states,

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنَّ يُؤَاخِذُكُمْ بِمَا كَسَبْتُ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

2: 225. Allāh will not call You to account for that which is unintentional In Your oaths, but He will call You to account for that which Your hearts have earned. and Allāh is Oft-Forgiving, Most-Forbearing.

وَلَا يَشْفَعُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَحَدٍ إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ فِيهِ، كَمَا قَالَ تَعَالَى:

And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will not intercede on behalf of anyone until Allāh allows such intercession on his behalf, as He states,

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرَتَضَى وَهُم مِنْ خَشِيتِهِ مُشْفِقُونَ



21: 28. He knows what is before them, and what is behind them, and they cannot intercede except for Him with whom He is pleased. and they stand in awe for fear of Him.

وَهُوَ سُبْحَانَهُ لَا يَرْضَى إِلَّا التَّوْحِيدُ، كَمَا قَالَ تَعَالَى:

And Allāh will never be pleased except with a person upon tawhīd, as he states,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

3: 85. and whoever seeks a Religion other than Islām, it will never be accepted of him, and in the Hereafter He will be one of the losers.

فَإِذَا كَاتَتِ الشَّفَاعَةُ كُلَّهَا لِلَّهِ، وَلَا تَكُونُ إِلَّا مِنْ بَعْدِ إِذْنِهِ، وَلَا يَشْفَعُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا غَيْرُهُ فِي أَحَدٍ حَتَّى يَأْذِنَ اللَّهُ فِيهِ، وَلَا يَأْذِنُ اللَّهُ - تَعَالَى - إِلَّا لِأَهْلِ التَّوْحِيدِ؛ تَبَيَّنَ لَكَ أَنَّ الشَّفَاعَةَ كُلَّهَا لِلَّهِ، فَأَطْلُبُهَا مِنْهُ فَأَقُولُ^(١) : اللَّهُمَّ لَا تَحْرِمْنِي شَفَاعَتَهُ، اللَّهُمَّ شَفِعْنِي فِيَّ . وَأَمْثَالَ هَذَا .

(١) في هامش مطبوعة «مؤلفات الشیخ» (١٦٥):
هكذا في المخطوطة، والشيخ المطبوعة، ولعل صحة الكلام: «وقل». قلت: وهذا
أوجه. وعلى هذانقول: «فأطلبُهَا» ياسكان الباء بدلًا من ضمها.

So if the right intercession belongs to Allāh, and will only take place after He allows it, and neither the Prophet ﷺ nor anyone else will intercede unless Allāh allows them to intercede on his behalf, and Allāh will not allow this intercession except for the people of tawhīd, then it is clear that the whole concept of intercession belongs to Allāh. Therefore I will ask Him for it, so I say: 'O Allāh! Do not prohibit me from his intercession. O Allāh! Cause him ﷺ to intercede for me.' And I make similar du'ās, in this fashion.

The Sixth Argument

فَإِنْ قَالَ : النَّبِيُّ عَلَيْهِ السَّلَامُ أُعْطِيَ الشُّفَاعَةَ ، وَأَنَا أَطْلُبُهُ مِمَّا أَعْطَاهُ اللَّهُ تَعَالَى .
فَالْجَوابُ : أَنَّ اللَّهَ أَعْطَاهُ الشُّفَاعَةَ ، وَنَهَاكَ عَنْ هَذَا . فَقَالَ تَعَالَى :

Now if he starts a new line of reasoning, and tries to justify his acts by saying, "The Prophet ﷺ has been given the right of intercession (Shafā'ah) on the Day of Judgement, so I am asking him something that Allāh has given him," then the response to this is to say: "Indeed the Prophet ﷺ has been given the right of Intercession by Allāh, and at the same time Allāh has prohibited you from asking the Prophet ﷺ for it. Allāh states,

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

72: 18. and the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh.

وَطَلَبُكَ مِنَ اللَّهِ شَفَاعَةَ نَبِيِّهِ عَلَيْهِ السَّلَامُ عِبَادَةً ، وَاللَّهُ
نَهَاكَ أَنْ تُشْرِكَ فِي هَذِهِ الْعِبَادَةِ أَحَدًا ، فَإِذَا كُنْتَ تَدْعُ اللَّهَ أَنْ يُشَفَّعَ نَبِيِّهِ فِيكَ ،
فَأَطِعْهُ فِي قَوْلِهِ :

So the act of asking Allāh to bless you with the Intercession of the Prophet ﷺ is itself an act of worship. Thus, Allāh has prohibited you from committing shirk by directing this act of worship to other than Him. So if you wish to pray to Allāh to grant his ﷺ intercession for you, then obey Him when He says.

وَإِنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

72: 18. and the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh.

وَأَيْضًا فَإِنَّ الشَّفَاعَةَ أُعْطِيَهَا غَيْرُ النَّبِيِّ ﷺ، فَصَحَّ أَنَّ الْمَلَائِكَةَ يَشْفَعُونَ،
وَالْأَفْرَاطَ^(١) يَشْفَعُونَ، وَالْأُولَيَاءَ يَشْفَعُونَ، أَتَقُولُ: إِنَّ اللَّهَ أَعْطَاهُمُ الشَّفَاعَةَ،
فَأَطْلُبُهَا مِنْهُمْ؟ فَإِنْ قُلْتَ: هَذَا، رَجَعْتَ إِلَى عِبَادَةِ الصَّالِحِينَ الَّتِي ذَكَرَهَا اللَّهُ
تَعَالَى فِي «كِتَابِهِ». وَإِنْ قُلْتَ: لَا. بَطَلَ قَوْلُكَ: (أَعْطَاهُ اللَّهُ الشَّفَاعَةَ، وَأَنَا أَطْلُبُهُ
مِمَّا أَعْطَاهُ اللَّهُ) .

Furthermore, another way to refute this line of reasoning is to realise that the right to intercede has been given to other than the Prophet ﷺ as well. It has authentically been narrated that the angels intercede, and the children who died before they reached the age of puberty will intercede on behalf of their parents, and the pious saints will intercede. Are you going to say that Allāh has given all of them the right to intercede, therefore I will ask it from them all? Because if you say this, then you have returned clearly to the saint worship that Allāh has mentioned in His Book and which the pagan Arabs used to do. And if you say, “No, I will not ask intercession from all of them,” then your own statement, “Allāh has given him ﷺ the right of intercession, therefore I will ask it of him,” is refuted.

(١) قال العلامة ابن عثيمين رحمه الله : («الآفروط»: هم الذين ماتوا قبل البلوغ). «شرح كشف الشبهات» (٧١/٧) [«مجموع الفتاوى»].

The Seventh Argument

فَإِنْ قَالَ: أَنَا لَا أُشْرِكُ بِاللهِ شَيْئًا، حَاشَا وَكَلًا، وَلَكِنَ الالْتِجَاءُ إِلَى الصَّالِحِينَ لَيْسَ بِشَرِكٍ.

فَقُلْ لَهُ: إِذَا كُنْتَ تُقْرِئُ أَنَّ اللَّهَ حَرَمَ الشَّرْكَ أَعْظَمَ مِنْ تَحْرِيمِ الرِّزْنَى وَتُقْرِئُ أَنَّ اللَّهَ لَا يَغْفِرُهُ، فَمَا هَذَا الْأَمْرُ الَّذِي حَرَمَهُ اللَّهُ، وَذَكَرَ أَنَّهُ لَا يَغْفِرُهُ فَإِنَّهُ لَا يَدْرِي . فَقُلْ لَهُ: كَيْفَ تُبَرِّئُ نَفْسَكَ مِنَ الشَّرْكِ، وَأَنْتَ لَا تَعْرِفُهُ؟ أَمْ كَيْفَ يُحَرِّمُ اللَّهُ عَلَيْكَ هَذَا، وَيَذْكُرُ أَنَّهُ لَا يَغْفِرُهُ، وَلَا تَسْأَلُ عَنْهُ وَلَا تَعْرِفُهُ؟ أَتَنْهَنُ أَنَّ اللَّهَ يُحَرِّمُهُ وَلَا يُبَيِّنُهُ لَنَا؟

Now, if he says trying yet another argument, “I do not commit shirk with Allāh – it is not possible, and I would never do such a thing! But turning to pious people is not shirk in the first place.”

Than ask him, “If you truly believe that Allāh has prohibited shirk more severely than He has prohibited illicit intercourse (zinā), and you admit that Allāh will not forgive it, then what is this grave matter that Allāh has prohibited, and stated that He will not forgive?”

Then you will see that in reality he will not know what shirk is.

So ask him, “How can you free yourself from shirk, and yet you don’t even know what it is? Or how is it possible that Allāh has made this prohibited upon you, and has mentioned that He will not forgive it, and yet you do not ask about it, nor know it? Do you presume that Allāh prohibited it, yet did not explain it to us?”

فَإِنْ قَالَ: الشَّرْكُ: عِبَادَةُ الْأَصْنَامِ؟ وَنَحْنُ لَا نَعْبُدُ الْأَصْنَامَ .
فَقُلْ لَهُ: مَا مَعْنَى عِبَادَةِ الْأَصْنَامِ؟ أَتَنْهَنُ أَنَّهُمْ يَعْتَقِدُونَ أَنَّ تِلْكَ الْأَخْشَابَ، وَالْأَحْجَارَ تَحْلُقُ، وَتَرْزُقُ، وَتَدْبِرُ أَمْرَ مَنْ دَعَاهَا؟ فَهَذَا يُكَذِّبُهُ «الْقُرْآنُ» .

So if he says, "Shirk is the worship of Idols, and we don't worship idols," then ask him, "What is the meaning of worshipping these idols? Do you think the pagan Arabs used to believe that these rocks and stones actually create, and give sustenance, and control the affairs of those who beseech them? If you claim this then the Qur'ān itself refutes this Idea."

وَإِنْ قَالَ: هُوَ مَنْ قَصَدَ «خَشَبَةً»، أَوْ «بَنْيَةً» عَلَى قَبْرٍ، أَوْ غَيْرِهِ
يَدْعُونَ ذَلِكَ وَيَذْبَحُونَ لَهُ، يَقُولُونَ: إِنَّهُ يَقْرَبُنَا إِلَى اللَّهِ زُلْفَى، وَيَدْفَعُ اللَّهَ عَنَّا
بِبَرَكَتِهِ، أَوْ يُعْطِينَا بِبَرَكَتِهِ.
فَقُلْ: صَدَقْتَ: وَهَذَا هُوَ فِعْلُكُمْ عِنْدَ «الْأَحْجَارِ»، وَ«الْأَنْيَةِ» الَّتِي عَلَى
الْقُبُورِ وَغَيْرِهَا.
فَهَذَا أَقْرَأَنَّ فِعْلَهُمْ هَذَا هُوَ عِبَادَةُ الْأَصْنَامِ؛ فَهُوَ الْمَطْلُوبُ.

But if he responds, "They used to turn to these planks of stones, and mausoleums built over graves, and other icons, and would call out to them for their needs, and sacrifice to them, in order to come closer to Allāh, and so that Allāh would divert an evil afflicting them, or grant them their wishes due to their holiness and high status," then respond, "You have spoken the truth.... And this is exactly what you people do in front of structures and edifices built on graves!"

So this person has finally admitted that these acts that they themselves do are in fact equivalent to idol worship, and this is the point that is meant to be understood.

وَيُقَالُ لَهُ أَيْضًا: قَوْلُكَ: (الشُّرُكُ عِبَادَةُ الْأَصْنَامِ)، هَلْ مُرَادُكَ أَنَّ الشُّرُكَ
مَخْصُوصٌ بِهَذَا، وَأَنَّ الْاعْتِمَادَ عَلَى الصَّالِحِينَ وَدُعَاءِهِمْ، لَا يَدْخُلُ فِي ذَلِكَ؟
فَهَذَا يَرِدُّ مَا ذَكَرَهُ اللَّهُ فِي «كِتَابِهِ» مِنْ تَعْلِقٍ عَلَى «الْمَلَائِكَةِ»، أَوْ «عِينَسَى» أَوْ
«الصَّالِحِينَ». فَلَا بُدَّ أَنْ يُقْرَئَ لَكَ أَنَّ مَنْ أَشْرَكَ فِي عِبَادَةِ اللَّهِ أَحَدًا مِنَ الصَّالِحِينَ
فَهَذَا هُوَ الشُّرُكُ الْمَذْكُورُ فِي «الْقُرْآنِ»، وَهَذَا هُوَ الْمَطْلُوبُ.

Also, as a clarification of your statement “Shirk is idol-worship,’ do you mean to imply that shirk only occurs by this act? Do you presume that replying upon pious saints to answer your needs, and calling out to them does not come under shirk? If you believe so then the Qur’ān clearly refutes this misconception, as Allāh mentions the disbelief of those who attach themselves to the angels and direct acts of worship to them, and those who attach themselves to Jesus, or other pious people.

Therefore, in summary he who is honest must admit that whoever does shirk in the worship of Allāh by directing an act of worship to pious people has indeed fallen into the exact same type of shirk that is mentioned in the Qur’ān, and this is the whole point that we wish to make them understand.

وَسِرِّ الْمَسَأَةِ: أَنَّهُ إِذَا قَالَ: أَنَا لَا أُشْرِكُ بِاللَّهِ، فَقُلْ لَهُ: وَمَا الشَّرْكُ
بِاللَّهِ؟ فَسَرَّهُ لِي؟
فَإِنْ قَالَ: هُوَ عِبَادَةُ الْأَصْنَامِ. فَقُلْ: وَمَا مَعْنَى عِبَادَةِ الْأَصْنَامِ؟ فَسَرَّهَا لِي؟
فَإِنْ قَالَ: أَنَا لَا أَعْبُدُ إِلَّا اللَّهُ وَحْدَهُ. فَقُلْ: مَا مَعْنَى عِبَادَةِ اللَّهِ وَحْدَهُ؟
فَسَرَّهَا لِي. فَإِنْ فَسَرَّهَا بِمَا بَيْتَهُ «الْقُرْآنُ»؛ فَهُوَ الْمَطْلُوبُ، وَإِنْ لَمْ يَعْرِفْهُ فَكَيْفَ
يَدْعِي شَيْئًا، وَهُوَ لَا يَعْرِفُهُ؟ وَإِنْ فَسَرَّ ذَلِكَ بِغَيْرِ مَعْنَاهُ، بَيْتَتْ لَهُ الْآيَاتِ
الْوَاضِحَاتِ فِي مَعْنَى الشَّرْكِ بِاللَّهِ، وَعِبَادَةِ الْأُوْثَانِ، وَأَنَّهُ الَّذِي يَفْعُلُونَهُ فِي هَذَا
الرَّمَانِ بِعَيْنِهِ، وَأَنَّ عِبَادَةَ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ هِيَ الَّتِي يُنْكِرُونَ عَلَيْنَا،
وَيَصِحُّونَ فِيهِ كَمَا صَاحَ إِخْوَانُهُمْ حَيْثُ قَالُوا:

The crux of the matter is that, if he tells you, “I don’t commit shirk with Allāh,” then ask him, “What is the meaning of committing shirk with Allāh? Explain it to me!”

And if he responds to that by saying, “It is the worship of idols,” then ask him, “And what does it mean to ‘worship’ idols? Explain to me!”

And if he responds by saying, “But I only worship Allāh!” then ask him, “And what does it mean to ‘worship’ Allāh? Explain to me!”

Now, if he explains all of these terms according to the definitions that Allāh has clarified in the Qur’ān, then that is what is desired. And if he doesn’t know proper definitions, then how can he claim to be free of something while he is ignorant of its meaning? And if he explains

these terms incorrectly, contradicting the proper definitions given in the Qur'ān, then you must explain to him with clear verses of the Qur'ān the precise meaning of shirk, You must prove to them that idol-worship is exactly what they themselves are doing in our times by worshipping these graves, and that they criticize us when we try to worship Allāh alone! So they cry out, just like their brethren of old did, and say,

أَجَعَلَ الْأَلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٤٦﴾

38: 5. "Has He made the âliha (gods) (all) into one Ilâh (God - Allâh). Verily, This is a curious thing!"

The Eighth Argument

[فَإِنْ قَالَ: إِنَّهُمْ لَا يَكْفُرُونَ بَدْعَاءِ الْمَلَائِكَةِ وَالْأَئِمَّةِ، وَإِنَّمَا يَكْفُرُونَ لِمَا
قَالُوا: (الْمَلَائِكَةُ بَنَاتُ اللَّهِ)، فَإِنَّا لَمْ نَقُلْ: عَبْدُ الْقَادِيرِ ابْنُ اللَّهِ، وَلَا غَيْرُهُ،

Now, it is possible that he will start a totally different tactic to try to prove his beliefs, and will say, "They, meaning the pagan Arabs, did not disbelieve because of their du'ā to the angels or prophets, or because they directed their acts of worship to other than Allāh! Rather, they disbelieved by claiming that the angels are daughters of Allāh. And we don't say that 'Abd al-Qādir, or these other saints are the sons of Allāh!"

The First Response

فَالْجَوابُ : إِنَّ نِسْبَةَ الْوَلَدِ إِلَى اللَّهِ كُفُرٌ مُّسْتَقِلٌ ، قَالَ اللَّهُ تَعَالَى :

The response to this misconception is to say: "Claiming that Allāh has a child is a different type of disbelief, since Allāh says,

قُلْ هُوَ اللَّهُ أَحَدٌ

112: 1. Say (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)): "He is Allāh, (the) One.

اللَّهُ الصَّمَدُ

112: 2. "Allāh-us-Samad (the Self-Sufficient master, whom All creatures need, He neither eats nor drinks).

وَالْأَحَدُ : الَّذِي لَا نَظِيرَ لَهُ .

وَالصَّمَدُ : الْمَقْصُودُ فِي الْحَوَائِجِ . فَمَنْ جَحَدَ هَذَا فَقَدْ كَفَرَ ، وَلَوْلَمْ يَجْحُدْ

السُّورَةَ .

And the meaning of al-Ahad is that there is nothing that is similar or equal to Him. And the meaning of al-Samad is that all objects turn to Him for their every need. So whoever denies this has committed disbelief (kufr), even if he doesn't deny the last verse in the Sūrah. Allāh then says;

لَمْ يَلِدْ وَلَمْ يُوْلَدْ

112: 3. "He begets not, nor was He begotten;

So whoever denies this has committed disbelief, even if he doesn't deny the first part of the Sūrah.

The Second Response

وَقَالَ اللَّهُ تَعَالَى :

And Allāh also said,

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ تَحْنِيلٍ وَأَعْنَبْ لَكُمْ فِيهَا فَوَّاهٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ

23: 19. Then we brought forth for You therewith Gardens of date-palms and grapes, wherein is much fruit for you, and whereof You eat.

فَفَرَقَ بَيْنَ النَّوْعَيْنِ، وَجَعَلَ كُلَّا مِنْهُمَا كُفُرًا مُسْتَقْلًا. وَقَالَ تَعَالَى :

So Allāh differentiated between the two types of disbelief, and made every single type a separate category of disbelief. And Allāh said,

وَجَعَلُوا اللَّهَ شُرَكَاءَ لِلْجِنَّ وَخَلَقُهُمْ وَخَرَقُوا لَهُ بَيْنَ وَبَيْنَتِ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا

يَصِفُونَ

6: 100. Yet, they join the jinns as partners in worship with Allāh, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. be He glorified and Exalted above (all) that they attribute to Him.

فَرَّقَ بَيْنَ كُفَّارِيْنَ .

Thus differentiating between the two types of disbelief.

The Third Response

وَالَّذِيْلُ عَلَى هَذَا - أَيْضًا - أَنَّ الَّذِيْنَ كَفَرُوا بِعِبَادَةِ الْجِنِّ لَمْ يَجْعَلُوْهُمْ كَذَلِكَ ،

And yet another proof for this is that those who disbelieved by praying to al-Lāt did not consider him to be the son of Allāh, even though he was a pious man. Likewise, those that fell into disbelief by worshipping the jinn did not consider them to be the children of Allāh.

The Fourth Response

وَكَذَلِكَ أَيْضًا الْعُلَمَاءُ فِي جَمِيعِ الْمَذَاهِبِ
الْأُرْبَعَةِ يَذَكُّرُوْنَ فِي بَابِ حُكْمِ الْمُرْتَدِ أَنَّ الْمُسْلِمَ إِذَا زَعَمَ لِلَّهِ وَلَدًا فَهُوَ مُرْتَدٌ ،
وَيُفَرَّقُوْنَ بَيْنَ التَّوْعِيْنِ ، وَهَذَا فِي غَايَةِ الْوُضُوحِ .

And yet another proof is that all the scholars, and four madh-habs, mention in the chapter concerning the rules pertaining to the murtad (the one who has renounced his faith after accepting Islām) that if a Muslim presumes that Allāh has taken a son, then he is a murtad, and if he commits shirk, he is also a murtad. So they differentiate between the two, and this matter is extremely clear and does not need further elaboration.

The Ninth Argument

وَإِنْ قَالَ :

Now, if he tries yet another tactic to prove his shirk and says:

﴿أَلَا إِنَّ أُولَيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ تَحْزَنُونَ﴾

10: 62. no doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe In the Oneness of Allâh and fear Allâh much (abstain from All kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform All kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve , -

فَقُلْ : هَذَا هُوَ الْحَقُّ ، وَلَكِنْ لَا يُعْبَدُونَ ، وَنَحْنُ لَمْ نُنْكِرْ^(١) إِلَّا عِبَادَتَهُمْ مَعَ اللَّهِ ، وَشِرْكَهُمْ مَعَهُ وَإِلَّا فَالْوَاجِبُ عَلَيْنَا حُبُّهُمْ وَاتِّبَاعُهُمْ وَالإِقْرَارُ بِكَرَامَاتِهِمْ^(٢) ، وَلَا يَجْحَدُ كَرَامَاتِ الْأُولَيَاءِ إِلَّا أَهْلُ الْبَدْعِ وَالضَّلَالِ . وَدِينُ اللَّهِ وَسَطْ بَيْنَ طَرَفَيْنِ ، وَهُدَى بَيْنَ ضَلَالَتَيْنِ ، وَحَقٌّ بَيْنَ بَاطِلَتَيْنِ^(٣) .

Thus trying to prove that such people are worthy of intercession, then respond to him: This is indeed true that they occupy a high place with Allâh, but they are not worshipped! And we only deny that they should be worshipped along with Allâh, and that they be taken as partners along with Him. Otherwise we both agree that it is obligatory to love them, and follow them, and to believe in any miracles that might have occurred to them by the blessings of Allâh. And no one except a person of deviation denies the existence of such miracles. But the religion of Allâh is in the middle, between the two extremes; a guidance between the two extremities of falsehood, and a truth between the two extremities of evil.

(١) في النسخ المطبوعة : (لم تذكر).

(٢) في النسخ المطبوعة : (بكرامتهم).

(٣) من قوله : (فَإِنْ قَالَ : إِنَّهُمْ لَا يَكْفُرُونَ بِدُعَاءِ الْمَلَائِكَةِ) إلى هنا ساقط من أكثر الطبعات.

The Shirk of the Modern Mushrikūn is More Severe than the Shirk of Ancient Times

فِإِذَا عَرَفْتَ أَنَّ هَذَا الَّذِي يُسَمِّيهُ الْمُشْرِكُونَ فِي زَمَانِنَا «كَبِيرُ الْاعْتِقَادِ» هُوَ الشُّرُكُ الَّذِي نَزَّلَ فِيهِ «الْقُرْآنُ»، وَقَاتَلَ رَسُولَ اللَّهِ ﷺ النَّاسَ عَلَيْهِ. فَإَعْلَمُ أَنَّ شِرْكَ الْأَوَّلِينَ أَخْفَثُ مِنْ شِرْكِ أَهْلِ زَمَانِنَا بِأَمْرَيْنِ :

When you realise that this concept that those who commit shirk in our times call I' tiqād, or creed, is in fact the same shirk that the Qur'ān was revealed concerning, and it was this same shirk that the Prophet ﷺ fought, then know that the shirk of the people of the past is less evil than the shirk of the people of our times. And this is due to two factors.

أَحَدُهُمَا: أَنَّ الْأَوَّلِينَ لَا يُشْرِكُونَ وَلَا يَدْعُونَ الْمَلَائِكَةَ وَالْأُولِيَاءَ وَالْأُوْثَانَ مَعَ اللَّهِ إِلَّا فِي الرَّحَاءِ، وَأَمَّا فِي الشُّدَّةِ فَيُخْلِصُونَ لِلَّهِ الدِّينَ، كَمَا قَالَ تَعَالَى :

Firstly: the early people from amongst the pagan Arabs did not commit shirk, and call out to the angels and saints and idols, except at times and situations of ease and comfort. However, when they were in extenuating circumstances and were desperate for a response, they would make their religion and prayer sincere to Allāh. Allāh says,

فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

29: 65. and when they Embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their Worship to others.

وَقَالَ تَعَالَى :

And He also says,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّنَكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ

آلٰ إِنْسَنٌ كَفُورًا

17: 67. and when harm touches You upon the sea, those that You call upon besides Him vanish from You except Him (Allâh Alone). but when He brings You safely to land, You turn away (from Him). and man is ever ungrateful.

وَقَالَ تَعَالَى :

And He also says,

قُلْ أَرَأَيْتُمْ إِنْ أَتَنْكُمْ عَذَابُ اللَّهِ أَوْ أَتَنْكُمُ السَّاعَةُ أَغْرِيَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَدِيقِنَ

06: 40. Say (O Muhammad): "Tell Me if Allâh's torment comes upon you, or the Hour comes upon you, would You Then call upon any one other than Allâh? (Reply) if You are truthful!"

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

06: 41. Nay! to Him alone You call, and, if He will, He would remove that (distress) for which You call upon him, and You forget at that time whatever partners You joined with Him (in worship)!

وَقَالَ تَعَالَى :

And Allāh says,

﴿ وَإِذَا مَسَ الْإِنْسَنَ ضُرًّا دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ رِبْنَعَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنَّدَادًا لِيُضْلِلَ عَنْ سَبِيلِهِ قُلْ تَمَّتْعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ



39: 8. and when some hurt touches man, He cries to his Lord (Allāh Alone), turning to Him In repentance, but when He bestows a Favour upon Him from himself, He forgets that for which He cried for before, and He sets up rivals to Allāh, In order to mislead others from his Path. say: "Take pleasure In Your disbelief for a while: surely, You are (one) of the dwellers of the Fire!"

﴿ وَإِذَا غَشِيَّهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّلُهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدُ وَمَا

﴿ تَجْحَدُ بِعَايَتِنَا إِلَّا كُلُّ خَتَارٍ كُفُورٍ

31: 32. and when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allāh, making their invocations for Him only. but when He brings them safe to land, there are among them those that stop In the middle, between (Belief and disbelief). but none denies Our signs except Every perfidious ungrateful.

فَمَنْ فَهِمَ هَذِهِ الْمَسْأَلَةَ الَّتِي وَضَعَهَا اللَّهُ فِي «كِتَابِهِ»، وَهِيَ أَنَّ الْمُشْرِكِينَ الَّذِينَ قَاتَلُوكُمْ رَسُولُ اللَّهِ يَعْلَمُهُمْ يَدْعُونَ اللَّهَ تَعَالَى، وَيَدْعُونَ غَيْرَهُ فِي الرَّخَاءِ. وَأَمَّا فِي الْفُرُّ وَالشَّدَّةِ فَلَا يَدْعُونَ إِلَّا اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ، وَيَشْسَوْنَ سَادَاتِهِمْ، تَبَيَّنَ لَهُ الْفَرْقُ بَيْنَ شِرْكِ أَهْلِ زَمَانِنَا وَشِرْكِ الْأَوَّلِينَ، وَلِكُنْ أَيْنَ مَنْ يَفْهَمُ قَلْبُهُ هَذِهِ الْمَسْأَلَةَ فَهُمْ مَارَسُخَا، وَاللَّهُ الْمُسْتَعَانُ.

So whoever understands this point – that those whom the Prophet ﷺ fought would call out to Allāh, and would call out to other than Allāh only at times of ease, as for times of distress, then they would only call out to Allāh alone, and leave calling out to their leaders – will clearly see the difference between the two types of shirk. But where is the person who will understand this matter perfectly...and help is only sought from Allāh!

وَالْأَمْرُ الثَّانِي : أَنَّ الْأَوَّلِينَ يَدْعُونَ مَعَ اللَّهِ أَنَّاسًا مُقْرَبِينَ عِنْدَ اللَّهِ، إِمَّا أَنْبِيَاءً، وَإِمَّا أُولَيَاءَ، وَإِمَّا مَلَائِكَةً أَوْ يَدْعُونَ أَحْجَارًا أَوْ أَشْجَارًا مُطِيعَةً لِلَّهِ لَيَسْتَ عَاصِيَةً، وَأَهْلُ زَمَانِنَا يَدْعُونَ مَعَ اللَّهِ أَنَّاسًا مِنْ أَفْسَقِ النَّاسِ. وَالَّذِينَ يَدْعُونَهُمْ هُمُ الَّذِينَ يَخْكُونَ عَنْهُمْ^(١) الْفُجُورُ: مِنَ الرَّزْنَى، وَالسَّرِقَةِ، وَتَرْزِكِ الصَّلَاةِ وَغَيْرِ ذَلِكَ، وَالَّذِي يَعْتَقِدُ فِي الصَّالِحِ أَوِ الَّذِي لَا يَعْصِي - مِثْلُ الْخَشْبِ وَالْحَجَرِ - أَهُونُ مِمَّنْ يَعْتَقِدُ فِيمَنْ يُشَاهِدُ فِسْقَهُ وَفَسَادَهُ وَيَشْهَدُ بِهِ.

(١) فِي بَعْضِ النُّسُخِ: (يَجْلُونَ لَهُمْ)، وَمَا ذَكَرَ أَعْلَى مَنْاسِبٍ لِلْسِيَاقِ قَبْلَهُ وَبَعْدَهُ، وَاللَّهُ أَعْلَمُ.

Secondly: the people of the past would call out in their shirk to people who were closer to Allāh, either a prophet, or a saint or an angel; or they would call out to rocks and trees, which are objects that are obedient to Allāh, and are not capable of any sins. As for the people in our times, they call out to people besides Allāh who are the most wicked and evil people of mankind. These same people that they call out to – it is well known that they

commit sins such as illicit intercourse, and stealing, and leaving the prayer, and other matters besides these. And the one who believes in a pious person, or in an object that cannot sin such as a rock or stone that it can act as an intercessor with Allāh, is far better than the one who believes in a person whose evil is apparent to him, and his bad reputation is notorious.

The Tenth Argument

إِذَا تَحَقَّقَتْ أَنَّ الَّذِينَ قَاتَلُوكُمْ رَسُولُ اللَّهِ أَصَحُّ عُقُولًا وَأَنْفَقُ شَرِيكًا مِنْ هَؤُلَاءِ. فَاعْلَمْ أَنَّ لِهُؤُلَاءِ شُبْهَةً يُورِدُونَهَا عَلَى مَا ذَكَرْنَا. وَهِيَ مِنْ أَعْظَمِ شُبْهَتِهِمْ: فَأَضْعِفْ سَمْعَكُ لِجَوَابِهَا وَهِيَ

Now that you have realised that those whom the Prophet ﷺ fought were more intelligent and committed a lesser type of shirk than the people of our own times, then know that these people have yet another argument which they use, in addition to all that has preceded, and this is of their greatest arguments, so pay attention to it and to its response.

أَنَّهُمْ يَقُولُونَ: إِنَّ الَّذِينَ نَزَّلَ فِيهِمُ «الْقُرْآنَ» لَا يَشْهُدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَيُكَذِّبُونَ الرَّسُولَ ﷺ، وَيُنْكِرُونَ الْبَعْثَ، وَيُكَذِّبُونَ «الْقُرْآنَ» وَيَجْعَلُونَهُ سِخْرَةً. وَنَحْنُ نَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. وَنُصَدِّقُ «الْقُرْآنَ» وَنُؤْمِنُ بِالْبَعْثِ، وَنُصَلِّي وَنَصُومُ. فَكَيْفَ تَجْعَلُونَا مِثْلَ أُولَئِكَ؟!

This argument is that they say: “The people whom the Qur’ān mentions did not testify Lā ilāha illa Allāh; they used to deny the Prophet ﷺ and thought that he was a liar. They also used to deny resurrection, and the Qur’ān, for they claimed that it was merely magic! As for us, we testify Lā ilāha illa Allāh, Muhammad Rasūl Allāh. We believe in the Qur’ān, and in the Resurrection. We pray and we fast. So how can you compare us with those people of old?”

The First Response

فَالْجَوابُ : أَنَّهُ لَا خِلَافَ بَيْنَ الْعُلَمَاءِ كُلُّهُمْ أَنَّ الرَّجُلَ إِذَا صَدَقَ رَسُولَ اللَّهِ
فِي شَيْءٍ وَكَذَّبَهُ فِي شَيْءٍ : أَنَّهُ كَافِرٌ، لَمْ يَدْخُلْ فِي الإِسْلَامِ . وَكَذَّلِكَ إِذَا آمَنَ
بِعَضِ «الْقُرْآنِ» وَجَحَدَ بَعْضَهُ، كَمَنْ أَقَرَّ بِالْتَّوْحِيدِ، وَجَحَدَ وُجُوبَ الصَّلَاةِ،
أَوْ أَقَرَّ بِالْتَّوْحِيدِ، وَالصَّلَاةِ، وَجَحَدَ وُجُوبَ الزَّكَاةِ، أَوْ أَقَرَّ بِهَذَا كُلُّهُ، وَجَحَدَ
وُجُوبَ الصَّوْمِ، أَوْ أَقَرَّ بِهَذَا كُلُّهُ، وَجَحَدَ وُجُوبَ الْحَجَّ . وَلَمَّا لَمْ يَقْدِمْ أَنَّاسٌ
فِي زَمِنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَجَّ أَنْزَلَ اللَّهُ فِي حَقِّهِمْ :

The response to this is to say: There is no difference of opinion amongst scholars – all of them – that is a person believes the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in one matter, and rejects another matter from him, that he is a disbeliever who has not entered Islām. Likewise, if he believes in part of the Qur’ān, and denies another part then he too is not a Muslim. For example, if a person believes in tawhīd, but claims that he does not have to pray, or if he believes in tawhīd and prayer but claims that he does not have to give zakat, or if he believes in all of this but denies the legality of the fast of Ramadān, or believes in all of this but denies the Hajj, such a person is not a Muslim. And the proof for this is that a certain group of people were unwilling to do Hajj during the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's time, Allāh revealed concerning them,

فِيهِ إِيمَانٌ وَمَنْ دَخَلَهُ دَخَلَ أَمِنًا وَلَهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ
أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ٤٧

03: 97. In it are manifest signs (for example), the Maqām (place) of Ibrāhīm (Abraham); Whosoever enters it, He attains security. and Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), Then He is a disbeliever of Allāh], Then Allāh stands not In need of any of the 'Alamīn (mankind and jinns).

وَمَنْ أَقْرَأَ بِهَذَا كُلُّهُ وَجَحَدَ الْبَعْثَ كَفَرَ بِالْإِجْمَاعِ وَحَلَّ دَمُهُ وَمَالُهُ، كَمَا قَالَ تَعَالَى :

And whoever agrees with all of these pillars, but denies the resurrection on the Day of Judgement, the he has disbelieved by unanimous consensus, and his life and property are allowed (for the Islāmic state) to take, as Allāh said,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ

بِعَضٍ وَنَكِفُرُ بِعَضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥﴾

04: 150. Verily, those who disbelieve In Allāh and his Messengers and wish to make distinction between Allāh and his Messengers (by believing In Allāh and disbelieving In his Messengers) saying, "We believe In some but reject others," and wish to adopt a Way In between.

فَإِذَا كَانَ اللَّهُ قَدْ صَرَّحَ فِي «كِتَابِهِ» أَنَّ مَنْ آمَنَ بِعَضٍ وَكَفَرَ بِعَضٍ فَهُوَ الْكَافِرُ حَقًا، زَالَتْ هَذِهِ الشُّبُهَةُ . وَهَذِهِ هِيَ التَّيْ ذَكَرَهَا بَعْضُ «أَهْلِ الْأَخْسَاءِ» فِي كِتَابِهِ الَّذِي أَرْسَلَهُ إِلَيْنَا .

So if Allāh has clearly mentioned in His Book that a person who believes in a part of it and disbelieves in a part of it is a disbeliever, then this argument is destroyed! And this argument was sent to me in a letter that some people from the city of al-Ahsā wrote.

The Second Response

وَيُقَالُ أَيْضًا : إِذَا كُنْتَ تُقْرِئُ أَنَّ مَنْ صَدَقَ الرَّسُولَ ﷺ فِي كُلِّ شَيْءٍ ، وَجَحَدَ وُجُوبَ الصَّلَاةِ ، فَهُوَ كَافِرٌ حَلَالُ الدَّمِ ، وَالْمَالِ بِالْإِجْمَاعِ ، وَكَذَلِكَ إِذَا أَفَرَّ بِكُلِّ شَيْءٍ إِلَّا الْبَغْثَ ، وَكَذَلِكَ لَوْ جَحَدَ وُجُوبَ صَوْمِ رَمَضَانَ ، وَصَدَقَ بِذَلِكَ كُلُّهُ ، لَا يُجَحِّدُ هَذَا ، وَلَا تَخْتَلِفُ الْمَذَاهِبُ فِيهِ . وَقَدْ نَطَقَ بِهِ «الْقُرْآنُ» كَمَا قَدَّمْنَا . فَمَعْلُومٌ أَنَّ التَّوْحِيدَ هُوَ أَعْظَمُ فَرِيضَةٍ جَاءَ بِهَا النَّبِيُّ ﷺ وَهُوَ أَعْظَمُ مِنَ الصَّلَاةِ ، وَالرَّكَاةِ ، وَالصَّوْمِ ، وَالْحَجَّ . فَكَيْفَ إِذَا جَحَدَ الْإِنْسَانُ شَيْئًا مِنْ هَذِهِ الْأُمُورِ كَفَرَ ، وَلَوْ عَمِلَ بِكُلِّ مَا جَاءَ بِهِ الرَّسُولُ ﷺ ، وَإِذَا جَحَدَ التَّوْحِيدَ الَّذِي هُوَ دِينُ الرَّسُولِ كُلُّهُمْ ، لَا يَكُفُرُونَ؟ سُبْحَانَ اللَّهِ مَا أَعْجَبَ هَذَا الْجَهْلُ !

And it can also be said in response to this argument: You admit that a person who believes in the Prophet ﷺ concerning one matter, yet denies the Salāt, is a disbeliever whose life and property be lawful (for the Islāmic state), and this is by consensus of the scholars. And also you admit that one who believes in everything that the Prophet ﷺ came with except the Resurrection, the he too is a disbeliever. The same ruling applies if he denies the fasting Ramadān, even if he believes in the Resurrection. There is no difference of opinion amongst the Muslims concerning this, and the Qur’ān is explicit on this point, as we have mentioned previously.

Now, it is well-known that tawhīd is the greatest matter that the Prophet ﷺ came with, for it is more important than Salāt, and Zakāt, and fasting, and the Hajj. So how is it possible that if a person denies one of these pillars of Islām, he is considered a disbeliever by you - even if he acts upon everything else that came from the Prophet ﷺ - but when he denies the reality of tawhīd, which is the message of all the prophets, he is not a disbeliever?

Subhān Allāh, how strange is this ignorance!

The Third Response

وَيُقَالُ أَيْضًا : هُولاءِ أَصْحَابُ رَسُولِ اللهِ ﷺ قَاتَلُوا يَنِي حَنِيفَةَ، وَقَدْ أَسْلَمُوا مَعَ النَّبِيِّ ﷺ، وَهُمْ يَشْهُدُونَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُؤْذَنُونَ وَيُصْلَوْنَ؟ فَإِنْ قَالَ : إِنَّهُمْ يَقُولُونَ : إِنَّ مُسْلِمَةَ نَبِيًّا : قُلْنَا هَذَا هُوَ الْمَطْلُوبُ. إِذَا كَانَ مَنْ رَفَعَ رَجُلًا فِي رُبْتَةِ النَّبِيِّ ﷺ كُفَّرَ، وَحَلَّ مَالُهُ وَدَمُهُ، وَلَمْ تَنْفَعْهُ الشَّهَادَاتُ، وَلَا الصَّلَاةُ؛ فَكَيْفَ بِمَنْ رَفَعَ شَمْسَانَ، أَوْ يُوسُفَ، أَوْ صَحَابِيًّا أَوْ نَبِيًّا فِي رُبْتَةِ جَبَّارِ السَّمَاوَاتِ وَالْأَرْضِ؟ سُبْحَانَ اللهِ مَا أَعْظَمَ شَانَهُ

And it can also be said as yet another response: The Companions of the Prophet ﷺ fought the tribe of Banu Hanifah, even though they accepted Islām with the Prophet ﷺ, and they testified Lā ilāha illa Allāh and that Muhammad is His Messenger and Worshipper. And they used to pray, and give the adhā.

Now, when he responds, “But they testified along with all of this that Musaylmah the false prophet is in reality a prophet!”, then tell him, “This is exactly the point! If raising a person to the level of the Prophet ﷺ causes a person to disbelieve, and makes his life and property lawful (for the Islāmic state), and his testimony of faith and prayer useless, then how about the one who raises Shamsān, or Yūsuf, or any companion or prophet to the level of the Exalted, the Lord of the Heavens and earth?”

Exalted is He, how great is His Glory! But few will understand for,

كَذَّالِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الظَّالِمِينَ لَا يَعْلَمُونَ ﴿٣٩﴾

30: 59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh i.e. those who try not to understand true facts that which You (Muhammad Sal-Allaahu 'alayhe Wa Sallam) have brought to them].

The Fourth Response

ويقال أيضاً: الذين حرقهم علي بن أبي طالب - رضي الله عنه - بالثار كلهم يدعون الإسلام، وهم من أصحاب علي رضي الله عنه، وتعلموا العلم من الصحابة، ولكن اعتقدوا في علي مثل الاعتقاد في يوسف، وشمسان، وأمثالهما، فكيف أجمع الصحابة على قتلهم وكفريهم؟ أنظرون أن الصحابة يكفرون المسلمين؟! أنظرون أن الاعتقاد في تاج وأمثاله لا يضر، والاعتقاد

And it can be to them as another response that 'Alī ibn Abī Tālib burnt to death people that testified that they were Muslims. They used to be of his companions and followers, and they learnt their religion from the Companions. But they believed 'Alī to have exaggerated status just like you believe Yūsuf and Shamsān and others like them. So how was it possible that the Companions agreed to kill them, and considered them disbelievers even though they professed Islām? Do you accuse the Companions of pronouncing the Muslims to be Kāfis? Or do you differentiate between believing in Tāj and others like him, claiming that such a belief is not harmful, but belief in 'Alī ibn Abī Tālib as having certain supernatural powers causes one to disbelieve?

The Fifth Response

ويقال أيضاً: بنو عبيد القداح الذين ملكوا «المغرب» و«מצרים» في زمان يبني العباس كلهم يشهدون أن لا إله إلا الله وأن محمداً رسول الله، ويدعون الإسلام، ويصلون الجمعة والجماعة، فلما أظهروا مخالفات الشرعية في أشياء دون ما نحن فيه أجمع العلماء على كفريهم وقتلهم، وأن بلادهم، بلاد حرب، وغزاهم المسلمون حتى استنقذوا ما يأذيهم من بلدان المسلمين.

And it can be said to them as yet another response that the Banu 'Ubayd al-Qaddāh (the Fatimids), the family that controlled the territory from Morocco to Egypt during the time of the 'Abbāsids used to testify Lā ilāh illa Allāh Muhammad Rasūl Allāh, and they used to pray the Friday Prayer, and the other congregational prayers. But when they demonstrated that they opposed the Islāmic Law in certain matters – matters that are less evil than what we are discussing now – the scholars unanimously agreed that they were disbelievers who should be fought. They considered their country as enemy territory, and so the Muslims fought them until they saved the lands that were in their hands and returned them to the Muslims Hands.

The Sixth Response

وَيُقَالُ أَيْضًا: إِذَا كَانَ الْأَوَّلُونَ لَمْ يَكْفُرُوا إِلَّا أَنَّهُمْ جَمَعُوا بَيْنَ الشُّرُكَ وَنَكْذِبِ الرَّسُولِ ﷺ وَ«الْقُرْآن»، وَإِنْكَارِ الْبَغْثِ وَغَيْرِ ذَلِكَ، فَمَا مَعْنَى الْبَابُ الَّذِي ذَكَرَ الْعُلَمَاءُ فِي كُلِّ مَذْهَبٍ: (بَابٌ: حُكْمُ الْمُرْتَدِ) وَهُوَ: الْمُسْلِمُ يَكْفُرُ بَعْدِ إِسْلَامِهِ، ثُمَّ ذَكَرُوا أَنْواعًا كَثِيرَةً كُلُّ نَوْعٍ مِنْهَا يُكْفُرُ، وَيُحْلِلُ دَمَ الرَّجُلِ وَمَالَهُ، حَتَّى إِنَّهُمْ ذَكَرُوا أَشْيَاءً يَسِيرَةً عِنْدَ مَنْ فَعَلَهَا، مِثْلَ كَلِمَةٍ يَذْكُرُهَا بِلِسَانِهِ دُونَ قَلْبِهِ، أَوْ يَذْكُرُهَا عَلَى وَجْهِ الْمَرْجَحِ وَالْلَّعِبِ؟

And it can also be said as another response: If you claim that the Jāhilīyyah Arabs only disbelieved due to the fact that they combined in them many factors, such as shirk, and rejecting the prophets and the Qur'ān and denying the Day of Judgement , and other matters, then how do you explain the existence of the chapter that all scholars mention in books of Law entitled, "The Chapter Concerning the Ruing of the Murtad?" For the Murtad is a Muslim who commits disbelief after his Islām. And these scholars mention matters that cause a person to disbelieve. And of these matters causes one to disbelieve and makes his life and property lawful. In fact, they even mention certain matters that may appear to be trivial by the one who performs them, such as making a statement without actually intending what was said, or saying something jokingly or in jest.

The Seventh Response

وَيُقَالُ أَيْضًا : الَّذِينَ قَالَ اللَّهُ فِيهِمْ :

And yet another response to this is to say, "Do you not see that Allāh said regarding a group of people who used to perform jihād with the Prophet ﷺ, and pray with him, and give Zakāt, and perform Hajj, and believed in tawhīd that they,

تَحْلِفُوْرَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفَّارِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمُوا بِمَا لَمْ يَنَالُوا
وَمَا نَقْمُوْر إِلَّا أَنْ أَغْنِنَهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُونُ خَيْرًا لَّهُمْ وَإِنْ يَتَوَلُوا
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

09: 74. they swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out, and they could not find any Cause to do so except that Allāh and his Messenger had enriched them of his Bounty. if Then they repent, it will be better for them, but if they turn away, Allāh will Punish them with a painful torment In This worldly life and In the Hereafter. and there is none for them on earth as a Wālī (supporter, Protector) or a helper.?

أَمَا سَمِعْتَ اللَّهَ كَفَرْهُمْ بِكَلِمَةٍ ،
مَعَ كَوْتَهِمْ فِي زَمِنِ رَسُولِ اللَّهِ ﷺ ، وَيُجَاهِدُونَ مَعَهُ ، وَيُصَلِّونَ مَعَهُ ، وَيُرْكُونَ ،
وَيَحْجُونَ ، وَيُؤْخِذُونَ ؟ وَكَذَلِكَ الَّذِينَ قَالَ اللَّهُ فِيهِمْ :

Do you not see that Allāh pronounced them disbelievers because of this one statement that they made, even though they performed all of these other good deeds? Likewise, Allāh said regarding some people,

وَلِئِن سَأَلْتُهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبَا اللَّهِ وَإِيَّتِهِ وَرَسُولِهِ كُنْتُمْ

٦٥ تَسْتَهْزِئُونَ

09: 65. if You ask them (about this), they declare: "We were Only talking idly and joking." say: "Was it at Allâh (ÚÒ æ Íá), and his Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and his Messenger () that You were mocking?"

لَا تَعْتَدِرُوا قَدْ كَفَرُتُمْ بَعْدَ إِيمَانِكُمْ إِن نَعْفُ عَن طَآئِفَةٍ مِنْكُمْ نُعَذِّبْ طَآئِفَةً بِآئِمَّهُمْ كَانُوا

٦٦ مُجْرِمِينَ

09: 66. make no excuse; You have disbelieved after You had believed. if we Pardon some of you, we will Punish others amongst You because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).

فَهُوَلَاءِ الَّذِينَ صَرَّحَ اللَّهُ أَنَّهُمْ كَفَرُوا بَعْدَ إِيمَانِهِمْ، وَهُمْ مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ وَبَرَّهُ فِي غَزْوَةِ تَبُوكَ قَالُوا كَلِمَةً ذَكَرُوا أَنَّهُمْ قَالُوا هَا عَلَى وَجْهِ الْمَرْدَحِ .

These people whom Allâh refers to committed disbelief after having īmân. They were fighting alongside the Prophet عَلَيْهِ السَّلَامُ وَبَرَّهُ during the Battle of Tabûk, and they made a certain statement of disbelief which they later claimed was meant as a joke and idle-talk. Nonetheless, this excuse was not accepted from them.

فَتَأَمَّلْ هَذِهِ الشُّبُهَةَ، وَهِيَ قَوْلُهُمْ: تَكْفِرُونَ الْمُسْلِمِينَ، أَنَّا سَأَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَيُصَلُّونَ وَيَصُومُونَ، ثُمَّ تَأَمَّلْ جَوَابَهَا. فَإِنَّهُ مِنْ أَنْفَعِ مَا فِي هَذِهِ الْأَوْرَاقِ .

So ponder over their argument, and their saying, "You consider Muslims who testify Lā ilāh illa Allāh and fast and pray to be disbelievers!" And also ponder over the response to this argument, for it is perhaps the most beneficial point in this tract.

The Eighth Response

وَمِنَ الدَّلِيلِ عَلَى ذَلِكَ أَيْضًا: مَا حَكَى اللَّهُ -تَعَالَى- عَنْ يَنِي إِسْرَائِيلَ مَعَ إِسْلَامِهِمْ، وَصَلَاحِهِمْ، وَعِلْمِهِمْ أَنَّهُمْ قَالُوا لِمُوسَى :

And of the proofs for what we have mentioned is continued in the description that Allāh gave to the Children of Israel, even though they were Muslims, and had knowledge and piety. For they asked Moses,

وَجَنَّزْنَا بَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ قَالُوا يَنِي مُوسَى أَجْعَلْ
لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

07: 138. and we brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). they said: "O Mūsa (Moses)! make for us an ilâhan (a god) as they have âliha (gods)." He said: "Verily, You are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to Worship none but Allâh alone, the one and the Only God of All that exists)."

وَقَوْلُ أُنَاسٍ مِنَ الصَّحَابَةِ «أَجْعَلْ لَنَا يَا رَسُولَ اللَّهِ
ذَاتَ أَنْوَاطٍ». فَحَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ هَذَا مِثْلُ قَوْلِ يَنِي إِسْرَائِيلَ لِمُوسَى «أَجْعَلْ
لَنَا إِلَهًا».

Also some of the Companions said, "Make for us, O Messenger of Allāh, a Dhāt Anwāt," So the Prophet ﷺ swore that their statement was similar to that of the Children of Israel, "Make for us a god."

وَلَكِنَّ الْمُشْرِكِينَ شُبِهُوا يُذْلَوْنَ بِهَا عِنْدَ هَذِهِ الْقِصَّةِ . وَهِيَ أَنَّهُمْ يَقُولُونَ : إِنَّ
يَنِي إِسْرَائِيلَ لَمْ يَكُفُرُوا بِذَلِكَ ، وَكَذَلِكَ الَّذِينَ قَالُوا لِنَبِيٍّ عَلَيْهِ السَّلَامُ «اجْعَلْ لَنَا ذَاتَ
أَنْوَاطٍ» لَمْ يَكُفُرُوا .

But the Mushrikīn have an argument that they used to try to refute the proper understanding of this story, and that is that they say: the Children of Israel did not become disbelievers by this action of theirs, and neither did the Companions when they asked the Prophet ﷺ to make for them a Dhāt Anwāt.

فَالْجَوَابُ : أَنْ تَقُولَ : إِنَّ يَنِي إِسْرَائِيلَ لَمْ يَفْعُلُوا ، وَكَذَلِكَ الَّذِينَ سَأَلُوا
النَّبِيَّ عَلَيْهِ السَّلَامُ لَمْ يَفْعُلُوا . وَلَا خِلَافَ أَنَّ يَنِي إِسْرَائِيلَ لَوْ فَعَلُوا ذَلِكَ لَكَفَرُوا ، وَكَذَلِكَ
لَا خِلَافَ أَنَّ الَّذِينَ نَهَا هُمُ النَّبِيُّ عَلَيْهِ السَّلَامُ ، لَوْ لَمْ يُطِيعُوهُ وَاتَّخَذُوا ذَاتَ أَنْوَاطٍ بَعْدَ
نَهْيِهِ ، لَكَفَرُوا ؛ وَهَذَا هُوَ الْمَطْلُوبُ .

So we respond by stating: the Children of Israel did not actually do the act, and likewise nor did the Companions. And there is no difference of opinion that if the Children of Israel went ahead with the act they would have become disbelievers. Likewise, there is no difference of opinion that, had the Companions disobeyed the Prophet ﷺ when he prohibited them, and instead taken a Dhāt Anwāt after his prohibition, they would have become disbelievers. And this is the point.

Four Benefits from These Incidents

وَلَكِنَّ هَذِهِ الْقِصَّةُ تُفِيدُ أَنَّ الْمُسْلِمَ، بَلِ الْعَالَمَ، قَدْ يَقْعُدُ فِي أَنْوَاعٍ مِّنَ الشُّرُكِ
لَا يَذْرِي عَنْهَا.

But this story has a number of benefits that we can derive from it, the first of these is that a Muslim – even a scholar – might fall into certain types of shirk while he is unaware of it.

فَتُفِيدُ التَّعْلُمَ وَالثَّرْهُزَ وَمَعْرِفَةَ أَنَّ قَوْلَ الْجُهَّالِ: (الْتَّوْحِيدُ فَهِمَنَاهُ): أَنَّ هَذَا مِنْ أَكْبَرِ الْجَهْلِ وَمَكَابِدِ الشَّيْطَانِ.

A second benefit is to teach and warn us, so that we realise that an ignorant person's statement, "We understand tawhīd," is of the greatest types of ignorance! Rather, it is a plot of Shaytān.

وَتُفِيدُ أَيْضًا أَنَّ الْمُسْلِمَ
الْمُجْتَهَدُ إِذَا تَكَلَّمَ بِكَلَامٍ كُفْرٍ، وَهُوَ لَا يَذْرِي. فَنَبَّهَ عَلَى ذَلِكَ وَتَابَ مِنْ سَاعَتِهِ
أَنَّهُ لَا يَكْفُرُ، كَمَا فَعَلَ بْنُو إِسْرَائِيلَ، وَالَّذِينَ سَأَلُوا النَّبِيَّ ﷺ.

A third benefit is that if a Muslim strives to understand the truth, and utters a statement of disbelief, without realising that it is disbelief (Kufr), then when this is pointed out to him, and he repents immediately, such a person has not committed disbelief. And that is what occurred with the Children of Israel, and the Companions when they asked the Prophet ﷺ.

وَتُفِيدُ أَيْضًا: أَنَّهُ لَوْ لَمْ يَكْفُرْ فَإِنَّهُ يُغَلَّظُ عَلَيْهِ الْكَلَامُ تَغْلِيظًا شَدِيدًا كَمَا فَعَلَ رَسُولُ اللهِ ﷺ.

A final benefit is that even if such a person does not enter into disbelief, then he should be rebuked and reprimanded severely, as the Prophet ﷺ did.

The Eleventh Argument

وَلَهُمْ شُبَهَةُ أُخْرَىٰ : يَقُولُونَ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْكَرَ عَلَى أُسَامَةَ قَتْلَ مَنْ قَاتَلَ «لَا إِلَهَ إِلَّا اللَّهُ» . وَقَاتَلَ «أَقْتَلَتْهُ» ، بَعْدَ مَا قَاتَلَ : لَا إِلَهَ إِلَّا اللَّهُ؟ وَكَذَلِكَ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ» . وَأَحَادِيثُ أُخْرَىٰ فِي الْكُفْرِ عَمَّنْ قَاتَلَهَا .

وَمَرْأُدُهُ لِأَهْلِ الْجَهَلَةِ : أَنَّ مَنْ قَاتَلَهَا لَا يَكُفُرُ ، وَلَا يُقْتَلُ ، وَلَوْ فَعَلَ مَا فَعَلَ .

People who commit shirk in our times employ another argument similar to the one that has gone before, which they use to try to refute their opponents. They say: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reprimanded Usāmah ibn Zayd when he killed the person who said Lā ilāh illa Allāh, and then told him, “Did you (dare) to kill him after he said Lā ilāh illa Allāh?” and they also use the Hadīth, “I have been commanded to fight mankind until they testify Lā ilāh illa Allāh....” And similar ahādīth, that prohibit harming the one who testifies Lā ilāh illa Allāh. The point that these ignoramuses try to prove with all of these ahādīth is that whoever says it will not become a disbeliever, and neither should he be killed, no matter what he does.

فَيَقَالُ لِهُؤُلَاءِ الْمُشْرِكِينَ الْجُهَالِ : مَعْلُومٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَ الْيَهُودَ وَسَبَاهُمْ وَهُمْ يَقُولُونَ (لَا إِلَهَ إِلَّا اللَّهُ) ، وَأَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلُوا إِبْرَاهِيمَ حَيْنَفَةَ ، وَهُمْ يَشَهِّدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَيُصَلُّونَ ، وَيَدْعُونَ الْإِسْلَامَ ، وَكَذَلِكَ الَّذِينَ حَرَّقُوهُمْ عَلَيْهِ بْنُ أَبِي طَالِبٍ ، وَهُؤُلَاءِ الْجَهَلَةُ مُقْرِرُونَ أَنَّ مَنْ أَنْكَرَ الْبَعْثَ كَفَرَ وَقُتِلَ ، وَلَوْ قَاتَلَ (لَا إِلَهَ إِلَّا اللَّهُ) ، وَأَنَّ مَنْ جَحَدَ شَيْئًا مِنْ أَرْكَانِ الْإِسْلَامِ كَفَرَ ، وَقُتِلَ ، وَلَوْ قَاتَلَهَا . فَكَيْفَ لَا تَنْفَعُهُ إِذَا جَحَدَ شَيْئًا مِنَ الْفُرُوعِ ، وَتَنْفَعُهُ إِذَا جَحَدَ التَّوْحِيدَ الَّذِي هُوَ أَصْلُ دِينِ الرَّسُولِ وَرَأْسُهُ؟

So it should be said to these ignorant people who commit shirk: It is well known that the Prophet ﷺ fought the Jews, and took them as captives, even though they testified Lā ilāh illa Allāh. And also the Companions fought the tribe of Banu Hanifah, even though they testified Lā ilāh illa Allāh Muhammad Rasūl Allāh, and they used to pray, and profess to be Muslims. Likewise, the people whom ‘Alī ibn Abī Tālib burnt used to testify to the same matter.

And these ignorant people agree that a person who denies the Day of Judgement becomes a disbeliever and should be killed, even if he testifies Lā ilāh illa Allāh, and does the one who denies one of the pillars of Islām – he too becomes a disbeliever and should be killed, even if he testifies. So how is it possible that this testimony is of no benefit to him if he denies something of the subsidiary issues, but is of benefit when he denies tawhīd, which is the essence of the religion of all the prophets.

وَلِكِنَّ أَعْدَاءَ اللَّهِ مَا فَهَمُوا مَعْنَى الْأَحَادِيثِ .

فَأَمَّا حَدِيثُ أُسَامَةَ : فَإِنَّهُ قَتَلَ رَجُلًا أَدْعَى إِلِّيْسَلَامَ بِسَبَبِ أَنَّهُ ظَنَّ أَنَّهُ مَا أَدْعَاهُ إِلَّا خَوْفًا عَلَى دَمِهِ وَمَالِهِ . وَالرَّجُلُ إِذَا أَظْهَرَ إِلِّيْسَلَامَ وَجَبَ الْكُفُّرُ عَنْهُ حَتَّى يَتَبَيَّنَ مِنْهُ مَا يُخَالِفُ ذَلِكَ ، وَأَنْزَلَ اللَّهُ فِي ذَلِكَ :

But the enemies of Allāh did not understand the proper meaning of these ahādīths. As for the hadith of Usāmah, then it must be understood that the reason he killed the man who professed Islām is that he presumed that he only pretended to accept Islām, in order to protect his life and wealth. However, when a person apparently accepts Islām, it becomes obligatory to hold back from fighting him, unless some matter appears that contradicts his profession. And so Allāh revealed because of this,

يَأَيُّهَا الَّذِينَ إِذَا آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَفَقَ إِلَيْكُمُ الْسَّلَامُ لَسْتَ مُؤْمِنًا تَبَتَّعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنَدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنْ أَنْهَا اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَارَبَ بِمَا تَعْمَلُونَ حَسْبًا

04: 94. O You who believe! when You Go (to fight) In the Cause of Allâh, verify (the truth), and Say not to anyone who greets You (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. there are much more profits and booties with Allâh. even as He is now, so were You yourselves before till Allâh conferred on You his Favours (i.e. guided You to Islâm), therefore, be cautious In discrimination. Allâh is ever Well-Aware of what You do.

أَيُّ فَتَشَبَّهُوا، فَإِلَيْهِ تَدْعُ عَلَى اللَّهِ يَحِبُّ الْكُفُّرُ عَنْهُ وَالشَّيْتُ، فَإِنْ تَبَيَّنَ مِنْهُ بَعْدَ ذَلِكَ مَا يُخَالِفُ الْإِسْلَامَ قُتِلَ، لِقَوْلِهِ: «فَتَبَيَّنُوا». وَلَوْ كَانَ لَا يُقْتَلُ إِذَا قَالَهَا لَمْ يَكُنْ لِلتَّشَبَّهِ مَعْنَى.

Meaning make sure that the person you are fighting is not a Muslim. This verse shows that it is obligatory to refrain from fighting a person who declares himself a Muslim, and that verification is needed. So, if after this declaration something becomes apparent from him that contradicts his Islâm, he is to be killed. Proof for this is the condition, '...Verify,' for if he were not killed after he professes Islâm no matter what he did, then there would be no point in verifying his claim.

وَكَذِلِكَ الْحَدِيثُ الْآخَرُ وَأَمْثَالُهُ، مَعْنَاهُ مَا ذَكَرْنَاهُ: أَنَّ مَنْ أَظْهَرَ الْإِسْلَامَ وَالْتَّوْحِيدَ،
وَجَبَ الْكَفُثُ عَنْهُ، إِلَّا إِنْ تَبَيَّنَ مِنْهُ مَا يَنْاقِضُ ذَلِكَ.

وَالدَّلِيلُ عَلَى هَذَا: أَنَّ رَسُولَ اللَّهِ ﷺ الَّذِي قَالَ: «أَقْتَلْتُهُ بَعْدَ مَا قَالَ لَا إِلَهَ
إِلَّا اللَّهُ؟». وَقَالَ: «أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: (لَا إِلَهَ إِلَّا اللَّهُ). هُوَ
الَّذِي قَالَ فِي الْخَوَارِجَ: «أَيْنَمَا لَقِيْتُهُمْ فَاقْتُلُهُمْ». «لَيْسَ أَذْرَكُتُهُمْ لَا أَقْتُلُهُمْ
قَتْلَ عَادِ». مَعَ كَوْتِهِمْ مِنْ أَكْثَرِ النَّاسِ عِبَادَةً وَتَهْلِيلًا، حَتَّى إِنَّ الصَّحَابَةَ يَخْقِرُونَ
أَنفُسَهُمْ عِنْدَهُمْ، وَهُمْ تَعْلَمُوا الْعِلْمَ مِنَ الصَّحَابَةِ، فَلَمْ تَنْفَعْهُمْ لَا إِلَهَ إِلَّا اللَّهُ، وَلَا
كُفْرُهُمْ عِبَادَةُ، وَلَا ادْعَاءُ الْإِسْلَامِ، لِمَا ظَهَرَ مِنْهُمْ مُخَالَفَةُ الشَّرِيعَةِ،

And likewise, all of these other ahādīth that were mentioned must be understood in the same light. Whoever professes Islām, and claims to be following tawhīd, then it becomes obligatory to stop harming him, except if some matter becomes apparent which contradicts

his claim. And another proof for this is that the Prophet ﷺ - the same person who said, “Did you kill him after he said Lā ilāh illa Allāh?” and, “I have been ordered to fight mankind until they testify Lā ilāh illa Allāh,” – also said concerning the Khawārij, “Wherever you find them, kill them” and he said, “If I were to meet them, I would kill them the way Ād was killed.” This verdict was given even though they were of those who worshipped Allāh frequently, and used to praise Allāh frequently. In fact, the Companions would feel humbled in front of them due to their extreme worship, even though the Khawārij learnt from the Companions. Their profession of Lā ilāh illa Allāh did not benefit them, and neither did their worship, or their claim to be Muslims, because they openly showed through other matters their rejection of Islāmic Law.

كَذِلِكَ مَا ذَكَرْنَاهُ مِنْ قِتَالِ الْيَهُودِ، وَقِتَالِ الصَّحَابَةِ يَنِي حَنِيفَةَ.

وَكَذِلِكَ أَرَادَ اللَّهُ أَنْ يَغْرُوَنِي الْمُضْطَلِقِ لِمَا أَخْبَرَهُ رَجُلٌ مِنْهُمْ أَنَّهُمْ مَنْعُوا
الرَّزْكَةَ، حَتَّى أَنْزَلَ اللَّهُ تَعَالَى:

And another proof is the fact that was just mentioned concerning the fighting against the Jews, and the Companions fought against Banu Hanifah. Furthermore, the Prophet ﷺ intended to attack the Banu al-Mustaliq when a person informed him that they used to refuse to pay Zakāt, until Allāh revealed,

يَأَيُّهَا الَّذِينَ إِنْ جَاءَكُمْ فَاسْقُبْ بِنَبَإِ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَلَةٍ فَتُصْبِحُوا عَلَىٰ مَا

فَعَلْتُمْ نَدِيمِينَ ﴿١﴾

49: 6. O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done.

وَكَانَ الرَّجُلُ كَادِبًا عَلَيْهِمْ، فَكُلُّ هَذَا يَدُلُّ عَلَى أَنَّ مُرَادَ النَّبِيِّ ﷺ فِي الْأَحَادِيثِ مَا ذَكَرَنَاهُ.

So it was discovered that the person has lied against them. So all of these evidences show that they Prophet ﷺ intended with these ahādīth is the explanation that has been given.

The Twelfth Argument

وَلَهُمْ شُبَهَةٌ أُخْرَىٰ : وَهِيَ مَا ذَكَرَ النَّبِيُّ ﷺ أَنَّ النَّاسَ يَوْمَ الْقِيَامَةِ يَسْتَغْفِرُونَ بِآدَمَ ، ثُمَّ بِنُوحٍ ، ثُمَّ بِإِبْرَاهِيمَ ، ثُمَّ بِمُوسَى ، ثُمَّ بِعِيسَى ، فَكُلُّهُمْ يَعْتَدِرُ حَتَّىٰ يَشْهُوا إِلَى رَسُولِ اللَّهِ ﷺ ، قَالُوا : فَهَذَا يَدُلُّ عَلَى أَنَّ الْإِسْتِغْفَارَةَ بِغَيْرِ اللَّهِ لَيْسَتْ شِرْكًا .

And those who justify shirk have yet another evidence, which is the fact that the Prophet ﷺ mentioned that on the Day of Judgement people will seek help from Adam, and then from Nūh, then from Ibrāhīm, then from Mūsa, and then from ‘Isa, and all of them will give

some type of excuse, until finally the reach the Prophet ﷺ. They will say that this is clear evidence that seeking help from other than Allāh is not considered Shirk.

**فَالْجَوَابُ أَنْ تَقُولَ: سُبْحَانَ مَنْ طَبَعَ عَلَى قُلُوبِ أَعْدَائِهِ . فَإِنَّ الْإِسْتِغَاةَ
بِالْمَخْلُوقِ فِيمَا يَقْدِرُ عَلَيْهِ لَا تُنْكِرُهَا، كَمَا قَالَ - تَعَالَى - فِي قِصَّةِ مُوسَى :**

The response to this is to say, "How exalted is the One Who has sealed the hearts of His enemies! For we ourselves don't deny the legality of seeking help from a created object in matters that it is capable of. Allāh says,

وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شَيْعَتِهِ
وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْشَاهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى
عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ وَمُضِلٌّ مُبِينٌ



28: 15. and He entered the city at a time of unawareness of its people, and He found there two men fighting, - one of his party (his Religion - from the Children of Israel), and the other of his foes. the man of his (own) party asked Him for help against his foe, so Mūsa (Moses) struck Him with his fist and killed Him. He said: "This is of Shaitân's (Satan) doing, Verily, He is a plain misleading enemy."

وَكَمَا يَسْتَغْيِثُ
الإِنْسَانُ بِأَصْحَابِهِ فِي الْحَرْبِ، وَغَيْرُهَا مِنَ الْأَشْيَاءِ الَّتِي يَقْدِرُ عَلَيْهَا الْمَخْلُوقُ.
وَنَحْنُ أَنْكَرْنَا اسْتِغْاثَةَ الْعِبَادَةِ الَّتِي يَفْعَلُونَهَا عِنْدَ قُبُورِ الْأُوْلَيَاءِ، أَوْ فِي غَيْبِهِمْ،
فِي الْأَشْيَاءِ الَّتِي لَا يَقْدِرُ عَلَيْهَا إِلَّا اللَّهُ.

إِذَا ثَبَتَ ذَلِكَ، فَالإِسْتِغْاثَةُ بِالْأَنْبِيَاءِ يَوْمَ الْقِيَامَةِ يُرِيدُونَ مِنْهُمْ أَنْ يَذْعُوَا اللَّهَ
أَنْ يُحَاسِبَ النَّاسَ، حَتَّى يَسْتَرِيحَ أَهْلُ الْجَنَّةِ مِنْ كَرْبِ الْمَوْقِفِ، وَهَذَا جَائِزٌ فِي
الْدُّنْيَا وَالْآخِرَةِ: أَنْ تَأْتِيَ عِنْدَ رَجُلٍ صَالِحٍ حَيٍّ يُجَالِسُكَ، وَيَسْمَعُ كَلَامَكَ،
وَتَقُولَ لَهُ: ادْعُ اللَّهَ لِي، كَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ ذَلِكَ فِي
حَيَاةِهِ. وَأَمَّا بَعْدَ مَوْتِهِ فَحَاشَا وَكَلَّا أَنَّهُمْ سَأَلُوهُ ذَلِكَ عِنْدَ قَبْرِهِ، بَلْ أَنْكَرَ السَّلْفُ
عَلَى مَنْ قَصَدَ دُعَاءَ اللَّهِ عِنْدَ قَبْرِهِ، فَكَيْفَ دُعَاوَهُ نَفْسِهِ؟!

And the person in battle, or any other situation, seeks help from another in matters that he can do and are not supernatural or beyond the normal capabilities of man. But we do object to the supernatural help that is sought – the religious seeking of help that is done at the graves of the righteous, or in their absence, concerning matters that none except Allāh has power to do.”

Once this is understood, then realise that the help that is sought from the prophets on the Day of Judgement is that they want them (the prophets) to pray to Allāh to hasten the Reckoning so that the people of Paradise can be relieved from the agonies of that Day. This type of asking is allowed in this world and in the hereafter; that you go to a righteous person that is in front of you, and listens to you, and then you ask him to pray for you. And this is

just as the Companions used to do with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was alive. After his death, however, then by no means did they ask anything from him, or even ask at his graveside. Rather, scholars of the early generations would rebuke those who used to pray to Allāh at his grave, so what would be their response to someone who actually prayed to him?

The Thirteenth Argument

وَلَهُمْ شُبُهَةٌ أُخْرَى : وَهِيَ قِصَّةُ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - لِمَا أُلْقِيَ فِي النَّارِ ،
أَغْتَرَضَ لَهُ جِبْرِيلُ فِي الْهَوَاءِ فَقَالَ « أَلَكَ حَاجَةٌ ؟ فَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ : أَمَا
إِلَيْكَ فَلَا » قَالُوا : فَلَوْ كَانَتِ الْأَسْتِغْاثَةُ شِرْكًا لَمْ يَعْرِضْهَا عَلَى إِبْرَاهِيمَ .

And those that justify shirk have yet another evidence, and that is the story of Ibrāhīm. When he was thrown in the fire that Nimrūd built for that purpose, and angel Jibrīl came flying to him, and asked him, "Do you have any need?" So Ibrāhīm responded, "From you, no!" They opine from this story that has the seeking of help from Jibrīl been considered shirk, then he would not have offered Ibrāhīm any help.

فَالْجَوَابُ : أَنَّ هَذَا مِنْ جِنْسِ الشُّبُهَةِ الْأُولَى . فَإِنَّ جِبْرِيلَ عَرَضَ عَلَيْهِ أَنْ
يَنْفَعَهُ بِأَمْرٍ يَقْدِرُ عَلَيْهِ ، فَإِنَّهُ كَمَا قَالَ اللَّهُ - تَعَالَى - فِيهِ :

The response to this is that this is the exact same as the previous story, because Jibrīl offered to help him in a matter that he was capable of, for Allāh describes him as being,

عَالَمٌ رَّشِيدٌ الْقَوَى

53: 5. He has been taught (this Qur'ân) by one mighty In power [Jibrael (Gabriel)].

فَلَوْ أَذِنَ اللَّهُ لَهُ أَنْ يَأْخُذَ نَارًا إِبْرَاهِيمَ ، وَمَا حَوْلَهَا مِنَ الْأَرْضِ ،
وَالْجِبَالِ ، وَيُلْقِيَهَا فِي الْمَشْرِقِ ، أَوِ الْمَغْرِبِ لِفَعْلٍ ، وَلَوْ أَمْرَهُ أَنْ يَرْفَعَهُ إِلَى

السَّمَاءِ لِفَعْلٍ . وَهَذَا كَرَجْلٍ عَنِّي لَهُ مَا لَكَثِيرٌ يَرَى رَجُلًا مُحْتَاجًا فَيَغْرِضُ عَلَيْهِ أَنْ يُفْرِضَهُ ، أَوْ أَنْ يَهْبِهُ شَيْئًا يُفْضِي بِهِ حَاجَتَهُ ، فَيَأْتِي بِذَلِكَ الرَّجُلُ الْمُحْتَاجُ أَنْ يَأْخُذَ وَيَصْبِرُ حَتَّى يَأْتِيَهُ اللَّهُ بِرِزْقٍ لَا مِئَةَ فِيهِ لَا حَدٍ . فَأَيْنَ هَذَا مِنْ اسْتِغَاثَةِ الْعِبَادَةِ وَالشُّرُكِ ، لَوْ كَانُوا يَفْقَهُونَ؟!

So is Allāh had given him permission to take the fire of Ibrāhīm, and even all that was surrounding it of the earth and mountains, and to throw it all into the far corners of the east or west, he could have done so. And if Allāh had commanded him to transport Ibrāhīm to a faraway place, he could have done so. And if He has commanded him to raise him up to the skies, he could have done so. The example of this story is like the example of a rich, wealthy person who sees a poor person in need and offers to help him, either by giving him a loan, or a gift with which he can fulfil his needs. Instead of accepting any help, the poor person refuses his help, and is content at being patient until Allāh provides him with a means of sustenance in which he will not owe anyone a favour. Such is Ibrāhīm's example when he relied on his Lord instead of any other being. So where is this example for seeking religious help or committing shirk, if they only understood.

Conclusion: Acting upon this Knowledge

وَلَنُخْتِمُ الْكَلَامَ - إِنْ شَاءَ اللَّهُ تَعَالَى - بِمَسَأَةٍ عَظِيمَةٍ مُهِمَّةٍ جِدًا تُفَهَّمُ مِمَّا تَقَدَّمَ ، وَلَكِنْ نُفِرِّدُ لَهَا الْكَلَامَ لِعِظَمِ شَأْنِهَا ، وَلِكَثْرَةِ الْغَلَطِ فِيهَا فَنَقُولُ : لَا خِلَافَ أَنَّ التَّوْحِيدَ لَا يَبْدُ أَنْ يَكُونَ بِالْقَلْبِ وَاللُّسَانِ وَالْعَمَلِ ، فَإِنْ اخْتَلَ شَيْءٌ مِنْ هَذَا لَمْ يَكُنِ الرَّجُلُ مُسْلِمًا ، فَإِنْ عَرَفَ التَّوْحِيدَ وَلَمْ يَعْمَلْ بِهِ فَهُوَ كَافِرٌ مُعَانِدٌ ؛ كَفِرْ عَوْنَ وَإِبْلِيسَ وَأَمْثَالِهِمَا .

Let us conclude this book by mentioning an important matter that will clarify what has previously been said. We will discuss it separately because of its importance, and because many people fail to understand it correctly. So we say: there is no difference of opinion that tawhīd must exist and be manifested with the heart, and tongue, and outer deeds. If one of these matters is missing, a person will not be a Muslim. So if a person knows tawhīd, but

does not act upon it, the he is an arrogant disbeliever, as was the case with the likes of Pharaoh, and Iblīs, and others like them.

وَهَذَا يَغْلِطُ فِيهِ كَثِيرٌ مِّنَ النَّاسِ يَقُولُونَ هَذَا
حَقٌّ، وَنَحْنُ نَفْهَمُ هَذَا، وَنَشْهُدُ أَنَّهُ الْحَقُّ وَلَكِنْ لَا نَقْدِرُ أَنْ نَفْعَلَهُ، وَلَا يَجُوزُ عِنْدَ
أَهْلِ بَلْدِنَا إِلَّا مِنْ وَافْقَهُمْ، وَغَيْرُ ذَلِكَ مِنَ الْأَعْذَارِ، وَلَمْ يَدْرِ الْمِسْكِينُ أَنَّ غَالِبَ
أَئِمَّةِ الْكُفَّارِ يَعْرِفُونَ الْحَقَّ وَلَمْ يَرْتُكُوهُ إِلَّا لِشَيْءٍ مِّنَ الْأَعْذَارِ، كَمَا قَالَ تَعَالَى :

And this is a matter that many people misunderstand. They say, "This matter of what you have explained is true, and we fully understand it, and testify to its veracity. However, we are not able to do it and put it into practice, and it is not allowed by our countrymen to act upon these matters unless it agrees with them and their beliefs and customs". And they give others excuses so that they do not act upon correct beliefs.

However, such a wretched person does not realise that most of the leaders of falsehood know the truth, and they only leave acting upon it due to some excuse, as Allāh mentions,

أَشْرَوْا بِعَيْنِهِ ثُمَّا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

09: 9. they have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from his Way; evil indeed is that which they used to do.

وَغَيْرُ ذَلِكَ مِنَ الْآيَاتِ، كَقَوْلِهِ

Other verses also explain this point, such as:

الَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ

يَعْلَمُونَ

02: 146. those to whom we gave the Scripture (Jews and Christians) recognise Him (Muhammad or the Ka'bah at Makkah) as they recognise their sons. but Verily, a party of them conceal the Truth while they know it - [i.e. the qualities of Muhammad which are written In the Taurât (Torah) and the Injeel (Gospel)].

فَإِنْ عَمِلَ بِالْتَّوْحِيدِ عَمَلًا
ظَاهِرًا وَهُوَ لَا يَفْهَمُهُ وَلَا يَعْتَقِدُهُ بِقَلْبِهِ فَهُوَ مُنَافِقٌ ، وَهُوَ شَرٌّ مِّنَ الْكَافِرِ الْخَالِصِ

Now, if he acts upon tawhîd with his outward actions while he does not understand nor believe in his heart, then he is a hypocrite, who is more evil than a pure disbeliever, as Allâh says,

إِنَّ الْمُنَفِّقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

04: 145. Verily, the hypocrites will be In the lowest depths (grade) of the fire; no Helper will You find for them.

وَهَذِهِ الْمَسَأَلَةُ : مَسَأَلَةٌ كَبِيرَةٌ طَوِيلَةٌ، تَبَيَّنُ لَكَ إِذَا تَأْمَلْتَهَا فِي أَلْسِنَةِ النَّاسِ ،
تَرَى مَنْ يَعْرِفُ الْحَقَّ وَيَرُوكُ الْعَمَلَ بِهِ، لِحَوْفِ نَفْسِ دُنْيَا ، أَوْ جَاهَ ، أَوْ مُدَارَّةِ ،
وَتَرَى مَنْ يَعْمَلُ بِهِ ظَاهِرًا لَا بَاطِنًا ، فَإِذَا سَأَلْتَهُ عَمَّا يَعْتَقِدُ بِقَلْبِهِ فَإِذَا هُوَ لَا يَعْرِفُهُ ،

And this is a prolonged matter to discuss; however, if you ponder over it, two categories of people will become clear to you in your discussions with them. You will see one who knows the truth, but leaves acting upon it, for fear of some loss in this world, such as his prestige, or property. And you will also see one who outwardly acts upon the truth but not inwardly; if you were to ask him what he truly believes in his heart, he would not know!

وَلَكِنْ عَلَيْكَ بِفَهْمِ آيَتَيْنِ مِنْ «كِتَابِ اللَّهِ» أُولَئِمَا مَا تَقْدَمَ مِنْ قَوْلِهِ :

But upon you is to understand two verses from the Book of Allāh. The first of them has already been mentioned, and it is the verse,

لَا تَعْتَذِرُوا قَدْ كَفَرُتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَآئِفَةٍ مِنْكُمْ نُعَذِّبْ طَآئِفَةً بِآخَرِهِمْ كَانُوا

مجرمٍ

09: 66. make no excuse; You have disbelieved after You had believed. if we Pardon some of you, we will Punish others amongst You because they were Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.).

فِإِذَا تَحَقَّقَ أَنَّ بَعْضَ الصَّحَّابَةِ الَّذِينَ
غَزَّوُ الْرُّومَ مَعَ رَسُولِ اللَّهِ ﷺ كَفَرُوا بِسَبَبِ كَلِمَةٍ قَالُوهَا عَلَى وَجْهِ الْمَرْجَحِ
وَاللَّعِبِ، تَبَيَّنَ لَكَ أَنَّ الَّذِي يَتَكَلَّمُ بِالْكُفْرِ أَوْ يَعْمَلُ بِهِ خَوْفًا مِنْ نَقْصِ مَالٍ، أَوْ
جَاهِ، أَوْ مُدَارَأَةً لِأَحَدٍ، أَعْظَمُ مِمَّنْ تَكَلَّمُ بِكَلِمَةٍ يَمْرَحُ بِهَا .

So if it is confirmed that some of the Companions who actually fought with the Prophet ﷺ against the Romans disbelieved because of a statement they made jokingly, then it will become clear to you that a person who makes a statement of disbelief, or acts upon it, because of a fear of loss of money, prestige, or to please one greater than he, is greater in sin than one who says such statements in jest.

وَالآيَةُ الثَّانِيَةُ قَوْلُهُ تَعَالَى :

The second verse is:

مَن كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمِئِنٌ بِالْإِيمَانِ وَلَكِنَّ مَنْ شَرَحَ
 بِالْكُفْرِ صَدِرَ فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

16: 106. whoever disbelieved In Allâh after his belief, except Him who is forced thereto and whose heart is at rest with faith but such as open their breasts to disbelief, on them is Wrath from Allâh, and Theirs will be a great torment.

فَلَمْ يَعْذِرِ اللَّهُ مِنْ هَؤُلَاءِ إِلَّا مَنْ أَكْرَهَ، مَعَ كُوْنِ قَلْبِهِ مُطْمِئِنًا بِالإِيمَانِ . وَأَمَّا غَيْرُ هَذَا فَقَدْ كَفَرَ بَعْدَ إِيمَانِهِ، وَسَوَاءٌ فَعَلَهُ حَوْفًا، أَوْ طَمَعًا، أَوْ مُدَارَةً، أَوْ مَشَحَّةٍ بِوَطَنِهِ، أَوْ عَشِيرَتِهِ، أَوْ مَالِهِ، أَوْ فَعَلَهُ عَلَى وَجْهِ الْمَزْحِ، أَوْ لِغَيْرِ ذَلِكَ مِنَ الْأَغْرَاضِ، إِلَّا المُكْرَهَ.

So Allâh does not excuse such people except if they were forced into doing something while their hearts were still firm and content with belief. So anyone besides such a person has disbelieved after having faith, regardless of whether he does it out of fear, or greed, or wanting to please someone, or out of love for his country, family, relatives or money, or even if he does it jokingly, or for any other excuse. The only acceptable excuse is the one who was unwillingly forced.

وَالآيَةُ تَدُلُّ عَلَى هَذَا مِنْ جِهَتَيْنِ :
 الْأُولَى : قَوْلُهُ « إِلَّا مَنْ أَكْرَهَ » فَلَمْ يَسْتَئْنِ اللَّهُ إِلَّا المُكْرَهُ، وَمَعْلُومٌ أَنَّ
 الْإِنْسَانَ لَا يُكْرَهُ إِلَّا عَلَى الْعَمَلِ أَوْ الْكَلَامِ . وَأَمَّا عَقِيْدَةُ الْقَلْبِ فَلَا يُكْرَهُ أَحَدٌ
 عَلَيْهَا .

So the verse proves this in two ways:

Firstly, the phrase, '...except Him who is forced,' so only such a person is excused. And it is well-known that a person can only be forced to do an act physically or to say something

verbally. He cannot be forced to believe with his heart, for no one can coerce another's heart.

وَالثَّانِيَةُ: قَوْلُهُ تَعَالَى:

Secondly, the phrase,

ذَلِكَ بِأَنَّهُمْ أَسْتَحْبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ



16: 107. that is because they loved and preferred the life of This world over that of the Hereafter. and Allâh guides not the people who disbelieve.

فَصَرَّحَ أَنَّ هَذَا الْكُفْرُ وَالْعَذَابَ لَمْ يَكُنْ يَسْبِبُ الْاعْتِقَادِ أَوِ الْجَهْلِ، أَوِ
الْبُغْضِ لِلَّدِينِ أَوْ مَحْبَبِ الْكُفْرِ. وَإِنَّمَا سَبَبَهُ أَنَّ لَهُ فِي ذَلِكَ حَظًّا مِنْ حُظُوظِ الدُّنْيَا،
فَأَثَرَهُ عَلَى الدِّينِ. وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

So it is clearly mentioned that the reason for their kufr and punishment was not due to any heartfelt belief, or because of ignorance, or a hatred of religion, or a love of disbelief. Rather, the reason for their eternal punishment of the Hereafter was due to the fact that he achieved some benefit in this world, preferring this benefit over religion.

وَاللَّهُ أَعْلَمُ

And Allâh knows best.